Evangelical Christendom

"Loose Corpus mysticum in Christo."

April-June 1941

Evangelical Religion After the War

THE problems raised by the conclusion of peace are not less complex and perplexing than those which exist during a time of hostilities. We have no precedent to guide us as to what will happen when the great war is over. In the past we waged war with only a percentage of our manhood; now we use our whole manhood and womanhood in arms. The dislocation of trade is enormous. Old businesses have practically come to an end, and the traffic in war materials and all that is incidental to the training of troops has created new industries as far as many of our people are concerned. Capital is being destroyed by the hundred million. We lose in war not only much of the money that is needed to re-start our old business, but also men who are skilled to carry it to a successful restoration. All this is generally acknowledged to be the case, and were it not for the supreme duty of pressing forward to a successful conclusion the task we have in hand, it would preoccupy the nation. The greater stress of the present shuts from our view the anxieties of the future.

In the religious world, too, changes are at work. Men are bewildered as they observe the easy entrance into a brotherhood that faces death, of men of all classes so long as they are united in a common cause against a common foe. Skill and power in arms are the sole qualification for participation in the fight so long as men see eye to eye in their view of the struggle and are bound in a common allegiance to the State that fights. It is all perplexing, and cannot fail to influence the future.

The time certainly needs awakening from a religious standpoint. We have passed into a condition that calls for prayerful thought.

When the war ends a very large number of men will be thrown on the labour market. We are in the enjoyment of a boom in certain industries, and the loss of certain trades is compensated for by the absence of many workers and the increase in output in other directions. The men now at work will be in many cases displaced in favour of those returning to their old employment, and the State will have to give guidance to the community as to the best means of meeting a possible industrial crisis. In all probability it will help in this work by discharging the men by degrees and by utilising the Labour Exchanges to reduce the distress to a minimum.

We shall also hear much of the duty of disarmament and the need of establishing International Law on a new basis. Unless disarmament be universal it will never come into practice. The experience of the past proves that one nation intent on war can overthrow all preconceived ideas of its indivisability, and by being ready to fight can very nearly succeed when faced by nations taken by surprise. We wish to see disarmament, but we live in a world of things as they are, and not in one of things as they ought to be. We too often forget this sad fact. We have seen the erection of a Temple of Peace which would prevent wars. To-day the nations that took the leading part in discussing the laws to govern international disputes are at war. The laws that appeared to have the strongest sanction have become dead letters, and there is no power to enforce them when broken. The ideals that govern much of the present warfare are not those of jurists, but of necessity, as viewed by the combatants. International Law as we know it has been buried, and although grief is manifest, no combatant wishes to see it revived in its entirety, when

it bears unfairly on himself when in a state of war. There must be reconstruction, but it will not be easily effected.

We, however, are more concerned with the state of the religious world after the war than with the internal and external problems which face nations who have come through the fiery furnace of a carnival of carnage. It has been suggested that nations after war turn to God. We regret we see no proof of this in our own or the preceding ages. When the Napoleonic wars had ended England lapsed into a condition of religious apathy, and that apathy afterwards gave birth to many movements headed by men who felt the burden of souls and the claims of God. The ten years following Waterloo were anything but years of spiritual awakening. After the Franco-German conflict there was no revival of religion. Neither France nor Germany to-day are object lessons that encourage us to believe that war will lead to great religious progress of a permanent character. Paul Sabatier tells us that after 1870 when "the French people saw the horrors of war, and the conqueror intermingling the roar of cannon with mystical effusions; when they learned that he regarded himself as God's fellow worker, and when Protestant voices were naive enough to exclaim that every Prussian soldier carried a Bible in his knapsack, and to add that if we had no Luther we should have had no Sedan, the hearts of the conquered were wounded and their conscience shocked. Many experienced a supreme revulsion from religious sentiment, a sort of aversion for it." France drifted to indifference, Germany took the path prescribed by rationalism, and the war was not the means of bringing either victors or vanquished to their knees.

In our own land was there a great awakening after the Boer war, or even after the war of 1914-18? Were men and women solemnised into calling upon God by early defeats and long-drawn contests? No one will say that this was the case. Whatever may have been the result in the past, and that is open to question, in the nineteenth and twentieth century war was not the prelude to the advance of the Kingdom of Christ.

Sabatier also tells us that after the Franco-German war "the two principal Churches in France were found, for very different reasons, incapable of responding to the moral and religious needs of the country." This points to the lesson we desire to enforce—*The religious future of Great Britain after the war will be determined by the state of the Church of Christ while the war lasts.* We are now laying the foundations of the future, and on us who are at home depends in a special manner the spiritual outlook of the years that will be. This is a responsibility that cannot be shirked—it is laid upon us by God, and we must humbly seek His guidance as to the path we must tread.

The evils of a divided Christianity are a commonplace of platform oratory. We wish we could see a still more widespread recognition of their weakening influence on the actions of Christians of all denominations. It is fashionable to speak of the prospects of closer union with Greek and Roman Christians and to neglect the work that lies at our doors. As long as Rome lays down unlawful terms of communion which are as unscriptural as they are opposed to the practice of the primitive Church, so long will it be impossible to recognise her claims. The task we have at hand in England is to discover on what basis there can be co-operation and unity among the followers of Christ in this land whose attachment to *Reformed* Christianity prevents them seeing any inseparable barrier between praying and worshipping in common. When we meet one another we can pray audibly and all join wholeheartedly in supplication. When we meet with Roman Catholic priests, *prayer must be silent*, although we are all in the same room! No one who has ever experienced the chilling effect of such prayer can close his eyes to what lies behind the custom. We may look forward to the time when Rome will change; *until she does union is impossible.*

If Christians are to be united in a hallowed unity, they must draw closer to *the Saviour*. The fact of unity exists; our eyes are holden and we do not see ourselves one in Christ. Barriers made by man separate; many of us are more intent on maintaining these hindrances than in joining hands and hearts. If we were all so closely knit to the Saviour as to be "in Christ" in the Pauline sense, then we should see how many are the bonds that knit us together. More faith, more love, more service are demanded, and as we share the Divine Spirit so we shall be able to see that it is shared by those separa-

ted from us by historical grounds that are of human manufacture. A cast-iron union in one ecclesiastical system is not the ideal of Him who spoke of the many folds, but *one fleck*.

Unity can only be attained if there is an intellectual as well as an emotional bond between us. We who live the life must live it in truth and walk in the way the Saviour has marked. There is a vagueness that passes for brotherliness which is as powerless for good as the philanthropy described by Aristotle as a "watery kindliness." Men nowadays appear so busy in removing difficulties to belief as to leave nothing worthy of being called a creed. Christianity is a revealed religion. It has come to us from God, and that which is of God can never be abandoned by those who accept the Salvation acquired for us by His Son. Certain great and essential truths are implicated in the fact of Christ. We cannot escape these truths if we are to be sincere in our discipleship. He is human, but He is also Divine. He is the Son of the Father and He teaches us that the Holy Ghost was sent to guide us into all truth. His sacrifice is not an example of self-abnegation only, it is the Atonement for sin. The Holy Spirit sanctifies us. God has been pleased to reveal Himself to sinful humanity in Holy Scripture, and those who wish to accept that revelation of God must seek its content in the Word that He has given. From age to age our knowledge of God grows, our interpretation of the Scriptures gains fulness, and the knowledge of the past adds richness to our experience; but these blessings do not take from the authority of the written Word, and to its pages we return to test the truth of all experience and doctrine. Dogma is unpopular, but dogma is a necessity of union and permanence for any society, human or divine. There must be some link defined and articulate that keeps the brotherhood together. This does not mean an over-elaborated system that must be accepted in all its details by all, a series of dogmas so articulated that to abandon any one of which means the abandonment of the whole. It implies obedience to the clear teaching and practice of the Saviour; but it does not carry with it acceptance of any particular ecclesiastical system and of all the ingenious inferences drawn from over-emphasis on one aspect of truth. Dogma means simply, when considered as a basis of union, whole-hearted acceptance of the great fundamentals—God, Christ, the Holy Spirit, Three Persons in One God, Salvation from sin through Christ, belief in His teaching and walking in His precepts—for there is a moral as well as an intellectual dogma.

While we have time let us give ourselves to spreading throughout our native land the great essentials, and in our common belief in them find a basis for that unity that will show the world around us that we are truly one. Our hearts are softened by the experiences that surround us and enter into our souls. The striking fact that great inter-denominational organisations have been chosen to undertake special work among our forces, is striking testimony to the fact that beneath our external differences there is the desire to recognise that British Reformed Christianity is one in all essentials. What has been done among the men and women who have offered themselves to the service of King and Country can be done on a larger scale among those who have to remain in civil life. With its nearly a century of unbroken and unwearied service the World's Evangelical Alliance has a record and an outlook that will, in the Providence of God, be used for this great end. Its one great object is to make effective that inner unity which exists among all those who hold the Faith of the Gospel in the bonds of a holy love. Let all who are its members and associates ensure all by individual effort and liberality that the testimony of the Alliance to the essential principles of our common Christianity does not lose its great opportunity when the war is over. That which will take place after the war is determined by our action and activities to-day. When the tension of strife is over, and the weariness that must follow the exhaustion caused by the struggle supervenes, let the World's Evangelical Alliance be the centre from which it may be seen that there is in this land one Body of Christ unwearied in the pursuit of its holy aims and true to its highest privileges. If the Church of Christ—consisting of all true followers of the Son of God—shows itself one in Him, and lives to do Him service with its lamps burning and its loins girded, there will be a Revival such as was never seen since Pentecost. The advent of this depends on the loyalty of individual Christ lovers—united as one Body, with a definite mission and a definite message: Salvation by faith in the promises of the Gospel of "Him who loved us" and "gave Himself for us."

The Gift of Sunday

(The present moves an appropriate time to reprint this hymn, which was awarded a prize of £10 10s. in the campaign under the auspices of the World's Evangelical Alliance for the protection of Sunday as the Day of Rest and Worship.)

Tune: "Battle Hymn of the Republic."

A HALT upon the march of life, a peace amid the fight,
A shelter from the heat of day, a radiance in the night,
The gift of love to toiling men, the charter of their right;
We'll stand by God's own day!
(Chorus) Glory, glory, hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
We'll stand by God's own day!

How brightly dawned the Sabbath morn our fathers loved of old!
How silently they gloried as the deathless Word was told!
How calmly, at the evening fall, the peace of God would fold
Their hearts on God's own day!

We praise the names of honour men who served the race of yore,
Who carved the road to freedom that we guard for evermore;
How gladly in the courts of God their prayerful part they bore—
The men of God's own day!

We mark the doom of Kingdoms old that crumbled in their pride;
They wandered from the House of God, His holy name denied.
Be faithful yet, dear land we love! Proclaim it far and wide—
We stand by God's own day!

The day He gives to weary men bewildered in the strife,
The hour that comes to heal and hush when pain and care are rife,
The call to feed the lambs of Christ, and break the bread of life—
We'll guard thee, God's own day!

I hear the sound of countless feet—the children yet to be;
They come with pure and awful eyes to judge both you and me,
Then what shall be the faith they find—the witness they shall see?
We'll save them God's own day!

We'll guard our ancient birthright, by no passing joys beguiled;
We'll keep the day of peace and praise secure and undefiled;
We'll save Our Christian Sunday for the toiler and the child!
We'll stand by God's own day!

E. H. JEFFS.

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Headquarters Notes

It is a pleasure to state that the Council have arranged for the 85th Annual Meeting of the World's Evangelical Alliance (to which all are invited) to take place at the Caxton Hall (Large Hall), Westminster, on Tuesday, May 20th, at 2.30 p.m. Our readers and friends everywhere are asked to note the hour of meeting—2.30 p.m.—which, it is hoped, will enable us to arrange for a brief Conversazione at the conclusion of the proceedings. The chair will be taken by the Bishop of Rochester, the Rt. Rev. C. M. Chavasse, O.B.E., M.C., D.D., a Vice-President of the Alliance.

In accordance with the provisions of our Articles of Incorporation we give notice (to Members of the Alliance only) that the ordinary general Meeting of members (only) of the British organisation, for the transaction of formal business only, will take place at the registered offices, 19, Russell Square, London, W.C.1, on Thursday, April 24th, at 12 noon, to receive and adopt the report of the Council, and of the Auditors, for the year ending March 31st, 1941; to re-elect Vice-Presidents and the General and Executive Councils, and to transact any other ordinary business of the Association. Any member of the Alliance is welcome at this statutory meeting provided their subscription is not in arrear for the year previous to the Meeting.

In Memoriam. Since our last issue the Alliance has been called upon to suffer the loss of three Vice-Presidents, all of them representatives of a great Christian and Evangelical tradition, and all associated with the Evangelical Alliance over a long period of years. We shall miss them greatly, as will the numerous Evangelical organisations which also shared their co-operation and generosity.

Mr. J. F. W. Deacon, of Mr. Frank Deacon, as he was called to distinguish him from his father, Mr. John Deacon, was one of a group of laymen who devoted their wealth and influence to the promotion of Christian causes in this country and abroad. Some of this group owed their conversion to the preaching of Mr. Moody in the eighties. But the chief influence in Mr. Deacon's life was that of his home, and he regarded it as a sacred trust to maintain the good works which his father had helped to initiate. While this ambition tended to make his outlook conservative and somewhat Victorian, the reality of his personal faith kept his sympathy deep and his interest keen in a wide circle of Christian activities. The Bishop of Rochester in his funeral address spoke of him as one of the most princely men in the diocese.

Sir Archibald Campbell, of Succoth, will be mourned, in Scotland as elsewhere, by a wide circle of Evangelical interests in which the work of evangelisation was given a prominent place. Sir Archibald's services to the Church of Scotland will long be remembered with gratitude, while his gracious and generous outlook upon all substantiated work for the Kingdom of Christ will call upon many to realise how great is the loss to earth through his death. The World's Evangelical Alliance maintained Sir Archibald's interest and co-operation throughout his long life, and his place can scarcely be filled in the counsels and proceedings of the Alliance.

Mr. G. W. Bradshaw, of whose home-call we learn as we are writing these pages, combined Christian and civic responsibilities throughout a long life of uninterrupted witness to the saving power of the Gospel of Christ. His prominent place in the business life of the great City of London enabled him to make use of his spiritual gifts and graces so that he will long be remembered as a bulwark of strong and noble Christian character. The London City Mission was perhaps his outstanding interest in Christian work, but his associations were numerous, and among them the World's Evangelical Alliance had a prominent place.

The Day of National Prayer, March 23rd. As we are writing, a third Day of National Prayer has been called by desire of H.M. the King. A special Form of Prayer has been issued by the Council, and is being widely called for. We thank, especially, the *Record* and the *British Weekly* for their helpful co-operation by reprinting the Form of Prayer in full, and other Press organs for generous mention of the Form, which has greatly helped its circulation. May this Day of Prayer hasten the Day of Victory.

A "National" Day of Prayer. As our readers are aware, we introduced them in our last issue to correspondence pointing out

the essential difference between a Day of National Prayer and A National Day of Prayer. In response to the challenge of this distinction we have received considerable correspondence, including a letter from the Archbishop of Canterbury, which we print in full, and a further letter from our original correspondent who raised the issue. The two letters referred to follow:—

Old Palace,
Canterbury,
13th January, 1941.

Dear Mr. Gooch,—

I have received your letter of January 9th, together with a copy of the correspondence you have had upon the mode of appointing Days of Prayer during the war. Let me say at once that I fully understand the point of view of those who feel so strongly that such days ought to be appointed directly and officially by the Government. It must, however, be remembered that there is a general feeling (which I have reason to know is shared by the Government) that the form of ordering a Day of Prayer by Royal Proclamation is for many reasons not suitable. It was never used during the whole course of the last war. The other form of State action, which was used on the occasion of the first Day of Prayer during the present war, is the issue of an Order of the Privy Council directing the Archbishop of Canterbury to prepare Forms of Prayer. But this Order is only directed to and only directly concerns the Established Church. There are many within that Church who dislike this method, and there are still more among the Nonconformists who do not feel that it is appropriate for them. Instead of these methods therefore the plan has been adopted, as you know, which I hope may be continued, that the King himself, who more than any Government is the head and representative of the whole nation, should expressly request his people to join in prayer for the nation and its needs. Though in some respects this method may not commend itself to those who have written to you, my own opinion is that it is the best, the simplest and the most direct way of fulfilling their object.

Yours sincerely,
(Sgd.) COSMO CANTUAR.

We forwarded a copy of the above letter to the writer of the original letter (as published in EVANGELICAL CHRISTENDOM, Jan.-March, 1941), and append his reply:—

Dear Mr. Gooch,—

Many thanks for your letter. It seems only fitting that a Christian nation should, in a national capacity, call upon God in a time of war. But what with "the withering blast of atheism" (to quote Disraeli) on the one hand, and "the simoon of sacerdotal usurpation" on the other, it will be a hard task for the Evangelical Alliance to guide the ship of State into the safe waters of national reliance upon God, as the Alliance helped to do in the Great War. The difference in the procedure followed in the Great War, the South African War, and the Crimean War and the procedure followed in this war seems to me the difference between the procedure of a country which, in a national capacity, publicly professes the Christian faith, as revealed in God's word, publicly acknowledges that her trust is in God's arm, and nationally calls upon God in the day of trouble, and the procedure of a country, in which there are a number of Christians who, at the request of their Sovereign, join in services of intercession. The former country, in my opinion, would be more likely to obtain speedy deliverance than the latter, for whatever her sins and shortcomings, she had the wisdom so to ally herself with God's cause that God's name and honour are conserved with her deliverance, and God grants it not for her sake, but for His own Name's sake. In the next place the direction "call upon me in the day of trouble" seems to be directed to the person or body of persons in trouble. Where the deliverance sought is national, the nation should call. Lastly, the formal or national procedure seems to me in keeping with the British tradition from time immemorial. "Christianity," observed Sabellius, "was privately confessed elsewhere, but the first nation that proclaimed it as their religion and called itself Christian after the name of Christ was Britain." "The glory of Britain," observed Genebrard, "consists not only in this, that she was the first country which, *in a national capacity* (the italics are mine), publicly professed herself Christian, but that she made this confession when the Roman Empire itself was pagan and a cruel persecution of Christianity." "The isles shall wait for my law and on mine arm shall they trust," wrote the inspired prophet Isaiah.

In the case of Tudor Sovereigns, like King Henry VIII and Queen Elizabeth, it might

perhaps be said that the Sovereign represented the people. In fact, Strype, in his preface, said of Queen Elizabeth, "Elizabeth, preparing her heart, and giving God the Glory, was even made strong against her enemies."

But the monarchy now is constitutional, and the question whether acts are performed, in a national capacity, depends on whether British constitutional law, usage and procedure have been followed.

Yours sincerely,

Anglo-Catholics and Reunion. The following statement by the Executive Council of the World's Evangelical Alliance has been issued and circulated to the Press:

The Council of the World's Evangelical Alliance wish to draw the attention of the Christian Churches throughout the world to the fact that the Week of Prayer owes its origin to the ecumenical and international Conference of representatives of the Christian Churches of all countries convened in London during August, 1846. The Week of Prayer is, therefore, in its foundation as well as in practice, a Week of Prayer for Christian unity, observed in every part of the civilised world, including the Mission Fields, the topics for prayer being translated into many different languages and dialects.

The Council understand that the term "Universal Week of Prayer" has been made use of by an association of Anglo-Catholic representatives of the Church of England in conjunction with a movement previously known as the "Octave of Prayer for Christian Unity," directed to the reunion of Christendom, a foundation object being the reuniting of the Church of England to "the Holy See" (of Rome). The Council of the World's Evangelical Alliance call attention to the serious confusion and disunity likely to arise from the facts stated.

It must be evident to all uninformed of the aims and objects of the Anglo-Catholics that any ideal of Christian Unity which seeks to establish reunion with an unreformed Church of Rome could not possibly be furthered or supported by the Protestant Churches as such, and ought not to be supported by any loyal section of the Church of England, which is avowedly Protestant, Reformed, Catholic and Apostolic.

March 12th, 1941.

The Government and the Moslem Faith. Numerous letters have reached us making reference to the statement in the Press that the Government propose to make a grant up to £100,000 for the establishment in London of a Moslem Cultural Centre, to include a Mosque. The Council have been asked to make enquiries concerning this strange proposal, and if desirable to make a protest. As this is a matter involving some delicacy of action we think it best to inform our readers that this matter is receiving the careful attention of the Council, as will be evidenced by the following:—

1. Extract from *The Times*:—

"MOSLEM MOSQUE IN LONDON

"*State Assistance to be Given*

"Mr. G. Hall, Under-Secretary, Colonial Office (Aberdare, Lab.), informed Mr. Creech Jones (Shipley, Lab.) that Moslems in this country had long felt the need for a central place of worship in London. A committee of distinguished Moslems had recently been engaged in the preparation of plans for the establishment in London of a mosque and Islamic cultural centre on a scale adequate to meet the needs of many Moslems who lived in, or visited, this country. His Majesty's Government were approached by the committee with the suggestion that they should present a site for the building, and they had now decided to mark their sympathy with, and interest in, that important project by affording assistance to it in that manner. An early opportunity would be taken to invite Parliament to vote the necessary funds, the limit of which had been fixed at £100,000.

"Replying to a supplementary question, Mr. Hall said that some years ago the Egyptian Government presented a site to the British people in Egypt for the purpose of erecting a cathedral."

2. Letters to the Chancellor of the Exchequer:—

Rt. Hon. Sir Kingsley Wood, P.C., M.P.,
Chancellor of the Exchequer.

Sir,—My Executive Council in meeting yesterday discussed the information given in the House of Commons by Mr. G. Hall, Under-Secretary at the Colonial Office, that

H.M. Government are about to invite Parliament to vote funds up to the limit of £100,000 towards the establishment in London of a Mosque and Islamic Cultural Centre. The Evangelical Alliance has as one of its foundation objects and principles the maintenance of religious liberty, but this grave proposition on the part of our Government is open to serious question, and goes beyond anything hitherto recorded (to the best of my knowledge) in the Parliamentary proceedings and the decisions of the Government of this undoubtedly "Christian" country. It was felt that we ought to have some advice before taking further action in bringing to more public notice the serious issues which seem to be involved in this matter, and I was instructed to ask that you will very kindly advise us first by giving your personal feelings in the matter (which shall be confidential), and secondly by suggesting what you think could or should be done to invite prominent Members of the Government or of Parliament to arrest the Motion if and when it comes before the House.

I am, Sir, yours sincerely,

(Sgd.) H. M. Gooch,
General Secretary.

World's Evangelical Alliance,
19, Russell Square, W.C.1.
29th November, 1940.

Treasury Chambers,
Whitehall, S.W.,
17th December, 1940.

Dear Sir,

I am desired by the Chancellor of the Exchequer to acknowledge the receipt of your letter of the 12th December.

Yours faithfully,

R. Culhane.

H. M. Gooch, Esq.

Rt. Hon. Sir Kingsley Wood, P.C., M.P.,
Chancellor of the Exchequer,

Sir,

My Executive Council in meeting to-day received your reply, dated December 17th, 1940, to my letter to you of November 29th in which your attention was drawn to the deep concern widely felt at the proposed action of the Government to grant up to £100,000 to provide a central site for an Islamic Cultural Centre in London to include a Mosque. My Council had hoped by this time to have received some further reply from you in a matter which is of considerable national interest, and I shall be most grateful if it is possible to hear from you in accordance with my previous letter referred to.

I am, yours very faithfully,

H. M. Gooch,
General Secretary.

World's Evangelical Alliance,
19, Russell Square, W.C.1.
24th January, 1941.

Treasury Chambers,
Whitehall, S.W.
30th January, 1941.

Dear Sir,

The Chancellor of the Exchequer has asked me to write to you with reference to your letters of 24th January and 12th December last about the provision of a site for a mosque and Islamic cultural centre in London.

The decision of the Government on this matter was as announced by the Under-Secretary of State for the Colonies in the House of Commons on 13th November. While the Chancellor has noted the views which you express on behalf of your Executive Council, he regrets that he is unable to comply with their request.

Yours faithfully,

R. Culhane.

H. M. Gooch, Esq.,
General Secretary,
World's Evangelical Alliance,

A letter addressed to Mr. G. H. Hall, M.P., requesting further information on the intentions of the Government was replied to as follows:—

Colonial Office,
Downing Street, S.W.1.
6th January, 1941.

Dear Sir,

Mr. Hall has asked me to express regret for the delay in answering your letter to him

of the 12th December on the subject of the establishment in London of a Mosque and Islamic Cultural Centre. He is sorry that your Executive Council take such a serious view of the proposal and feels that a brief account of the history of the matter might assist them in their further consideration of the question.

For a good many years past various schemes have been under consideration by Moslems in the United Kingdom for the establishment in London of a mosque adequate to meet the needs of the many Moslems who live in, or from time to time visit, this country. About a year ago an influential committee of Moslems was formed in London under the chairmanship of the Egyptian Ambassador, and that committee approached the Government with the suggestion that they might present to the committee a site in Central London on which the mosque could be built. This gift is to some extent reciprocal, as the Egyptian Government made a similar gift of a site for a cathedral in Cairo. But, in reaching their decision, the Government had also in mind the consideration that there is at present no mosque in central London adequate to meet the religious and cultural needs of its numerous Moslem residents and visitors, or worthy of the capital of an Empire which contains a Moslem population so vast as actually to outnumber the Christians. The intention is, as you know, that the building to be erected on the site should not only contain a mosque but also an Islamic cultural centre with a library and facilities for education and recreation. There is no question of voting funds for the construction of the building: the site only is to be given by His Majesty's Government. Mr. Hall wishes me to add that the decision taken by the Government in this matter had his full sympathy and support.

Yours faithfully,

F. Fabmer,

Private Secretary.

H. M. Gooch, Esq.,
General Secretary,
World's Evangelical Alliance.

Further comment on this subject of high national importance is contained in the following letter to *The Times*:—

"A London Mosque

"To the Editor of *The Times*

"Sir, — The announcement by his Majesty's Government of a grant of up to £100,000 for a site for a mosque and a Moslem cultural centre in London will be treated by the Moslems as a symbol of recognition of the importance of the Moslem world.

"It is very important that the mosque and the cultural centre should be situated in the heart of London, otherwise it will lose much of its significance. If a site is chosen in the East End it will symbolize a friendly gesture towards the Indian Moslem sailors only and not towards the other Moslems. Though a mosque is necessary for the lascars, one must not forget that such a mosque can be maintained by the special funds which already exist.

"I hope, therefore, that his Majesty's Government will realize the importance of choosing a site in the centre of the heart of the British Empire.

Yours faithfully,

"Ahmed Cubrishov,

"21, Cleveland Square, W.2."

Here the matter rests for the present, and we have no immediate information as to how and when the vote on this grant is to be brought to Parliament. Is this a *Christian* country? Is the Moslem Faith essentially opposed to Christianity, and a rival, with the power of weakening or extinguishing the propagation of the Christian Faith in Moslem countries or under Moslem authority? We are not satisfied with answers given to these questions or enquiries as to their attitude to the proposals of the Government by representatives of the Missionary Bodies. If the Government proposal is carried through, what is to prevent other non-Christian Faiths, say, Hinduism, from demanding the same concessions and facilities in the heart of the British Empire conceded to Islam? Much more might be said, but as the matter is still under enquiries we defer further comment.

Universal Week of Prayer, 1941. It is with genuine regret that we are obliged to refrain from publishing the usual reports of the observance of the Week of Prayer, observed from January 5th to 12th last, at home and overseas. Remarkable reports have come in, and are still arriving. As we write several letters are included in the morning post from Western Canada, South America,

Beirut Syria, and Istanbul. From India we have received a communication from the National Christian Council enclosing copies of the topics for Prayer in no less than twelve Indian vernaculars, Bengali, Gujerati, Hindi, Kanarese, Khasi, Malayalam, Marathi, Oriya, Santali, Tamil, Telegu and Urdu. We wish we could reproduce some of these translations, even the front pages of which are impressive and most interesting. We do, however, reproduce in illustration the front page of the Turkish programme, the Arabic

الى كل من يدعو باسم ربنا يسوع المسيح

في العالم اجمع

ايها الاخوة والاخوات بالمسيح يسوع

نعود فندعوكم مرة اخرى باسم ربنا يسوع المسيح لتفرزوا الاسبوع الاول الكامل من السنة الجديدة للاتحاد بالصلوة . ولنا الامل بانه في كل بلاد يحتفل المسيحيون الايام الواقعة بين الخامس من كانون الثاني والثاني عشر منه في سنة ١٩٤١ للاقتراب من الله سوية

انه في وسط الضيق والانقلاب في عصرنا الحديث نحتاج الى الاعتزال قليلاً من العالم لنتمكن من استنشاق هواء جديد والدخول الى سلام الله . وبهذا فقط يمكننا ان نحصل على تلك الروح الوادعة اللطيفة روح اولئك الذين هم من رعية السماء .

ان عصراً فيه كثير من الاشياء تعرضنا للانقسام فالاشتراك في الصلاة لازم ليمكننا من ادراك وحدتنا بالمسيح : ان الكنيسة المسيحية في العالم عائلة مقدسة « اهل الايمان » وحول مركز رحمة الله بتعليم اولاد الله ان يعرفوا ويحبوا بعضهم بعضاً

أليس بالصلاة المتحدة في وسط الهواء والنار ولدت الكنيسة في اليوم الخمسين . فاذا كنا نجتمع اليوم « بنفس واحدة » نستنجز وعد مخلصنا فمن يقدر ان يتصور ما نحصل عليه من قوة جديدة ونور ومحبة متوقدة . اننا نحتاج الى ملء الروح القدوس وهذه المنحة تأتي فقط كما نعرف الى القلب المتضع النادم والمؤمن

UNIVERSAL WEEK OF PRAYER, 1941
Front page of the Programme in Arabic

translation, and an entirely new translation, Chinyanja, for use in Nyasaland. So the Week of Prayer continues to make progress.

Praise be to God for all that has been accomplished through the observance of 1941, and warm-hearted greetings and thanks to all,

YILLIK UMUMİ DUA HAFTASINA DAVET

1941

DÜNYA İNCİLİ CEMİYETİ

Front page of the Programme in Turkish

not only as a Week of Prayer for Christian Unity, but for blessing upon mankind in the aim and spirit of world evangelization.

everywhere, who have co-operated to maintain at the fullest possible strength the universality of the Week of Prayer.

SABATA LA KUPEMPHERA

LOITANIDWA NDI

WORLD'S EVANGELICAL ALLIANCE

1941

SUNDAY 5th JANUARY

KUFIKIRA 12th JANUARY.

Monga tazolowera tikuitanani mu dzina la Ambuyathu Yesu Kristu kupatulanso sabata la kupemphera pamodzi. Mmaiko ambiri Akristu anzathu adzacita cimodzimodzi. Mu nthawi zino zi zobvuta ndi zoopsya tiyenera kufunafuna cithandizo ca Mulungu ndi kukhala nao mtendere wa Yesu Kristu mmitima mwathu. Ambuye anati, Mtendere ndikusiyirani inu, mtendere wanga ndikupatsani.....mtima wanu usabvutike kapena usacite mantha.

Mpingo woyamba pakukangalika m'kupemphera unalandira mphatso ya Mzimu Woyera, ndipo tikakhulupirira Ambuye adzatigawira madalitso a tsopano pamene tipemphera ndi mtima umodzi.

Mu dzina la Ambuyathu amene anatifera pa mtanda, koma tsopano ali ku dzanja la manja la Mulungu Atate, tisonkhane tsiku ndi tsiku kupemphera.

UNIVERSAL WEEK OF PRAYER, 1941
Front page of the Programme in Chinyanja

EVANGELICAL CHRISTENDOM

The Universal Week of Prayer—
Keeping Tryst with God

A SPECIAL REPORT OF THE CENTRAL LONDON MEETINGS

[By Our Own Commissioner]

How impossible it is to express in words a spiritual atmosphere. At the Central London Meetings in connection with the Week of Prayer this spiritual atmosphere was a very real experience to those who day by day were privileged to be present. On the threshold of another year we met in the name of the World's Evangelical Alliance, which thus brought us together, men and women gathered together into a fellowship of prayer with one desire in our hearts—the increase of God's Kingdom. Our prayers mingled with the prayers of a great multitude in all parts of the world of those who were keeping tryst with God for themselves, for their nation, and for all mankind. For even in the midst of warfare there is that spiritual fellowship which binds together men and women speaking different tongues, yet all speaking the same language of humble approach to God.

Our Christian Privileges

The first of the series of meetings was held in the C.M.S. House, Salisbury Square, E.C., under the chairmanship of the Rev. Prebendary Wilson Cash. Before singing the opening hymn all stood in silent prayer commending to God our Nation and Empire at this time of trial and perplexity. It was a joy thus to be able to draw aside into the Divine Presence from the busy press of life. The Rev. T. W. Douglas James, the Rev. H. D. Hooper, the Rev. Herries S. Gregory, and the Rev. J. Chalmers Lyon gave thanks to God for our privileges as members of the family of God, praying that the Church might be used to bring to men that healing of the nations which was to be found in Christ. "May men everywhere turn to Thee, and find in Thee their Deliverer, their Saviour, and their Lord" was one of the petitions offered.

In the course of a thoughtful and forcible address Dr. Cash said that the meeting was an illustration of that fellowship and co-operation which was binding them all together. Thinking, as they were, of their Christian privileges, he reminded them that the major task of the Church was to proclaim the Gospel to men. What was needed to-day more than anything else was a fresh outpouring of the Spirit of God upon their nation. They were living in great days; and the Church had the biggest task of the centuries to fulfil for the Kingdom of God. In closing, the Prebendary paid a warm tribute to the loyal and devoted services rendered by Mr. Martyn Gooch, the General Secretary of the Alliance, to the cause of Christian Unity. He had given the best years of his life, no less than thirty-seven years, to holding together in this fellowship the different and rather divided members of the Church of Christ.

The Church Universal

Commencing as the Week of Prayer does, in the very heart of the Metropolis, uplifting and inspiring gatherings were held at other centres in London. On Tuesday, at the Central Hall, Westminster, the usual United War Prayer Meeting was blended with the Week of Prayer. Mr. Martyn Gooch, in announcing that these monthly War Prayer Meetings were to be maintained, said that many living in the distant parts of the Empire were turning to London each month, and were sharing with them this ministry of intercession that God would grant to us victory, and peace. The Rev. Dr. R. Bond, the Rev. Dr. S. W. Hughes and the Rev. E. S. Carr were among those who led in intercession on behalf of the Church Universal, that there might be a loosening of those chains and fetters which hindered it in its effective witness. "In the silence of this hour may we hear the Sovereign Christ saying to us, 'Ye believe in God; believe also in Me.'" prayed Dr. Hughes; "pledged, as we are, to seek the overthrow of materialised evil, may we so strive that we shall be more than conquerors, that the nations may learn

war no more." The address of the Rev. Dr. S. M. Berry had in it a message of stimulus and encouragement. During the past year, he said, they had walked along paths that had been full of peril, but through all the dangers they had been guided by God, and marvellously kept. Dr. Berry solemnly pointed out that in the present conflict, upon the issue of which so much depended, material weapons alone were not going to give them the kind of victory which would bring blessing to the world. Their ultimate trust and confidence was in God. He believed that this year was going to be one of the mightiest years in their history as a nation. "Let our faith be in God, for it is by His Spirit that in the end we shall be brought to triumph."

Nations and Their Rulers

The Baptist Church House, Southampton Row, W.C., became the meeting-place for God's people on the Wednesday (January 8th), and once again we gathered thanking God for the faith in which we could meet, and for the Christian fellowship to which we belonged. Those who pleaded before God on behalf of the Nations at this time were the Rev. Dr. R. Kilgour, the Rev. W. T. Elmslie, the Rev. E. J. T. Bagnall, the Rev. N. Goodall (L.M.S.), and Mr. Walter B. Sloan. "Over-rule the strain and tragedy of these days for Thine own good ends." "Help us to use the chastisement of this present time for our cleansing, that we may be better fitted to serve Thee, and that we may become more and more a people who know and serve the Lord." "Grant us that inner tranquillity that can face the tumult of the world with peace and calm." These were some of the petitions which were laid before God. The Rev. M. E. Aubrey, who was to have been present, was unable to attend owing to absence from town, and the Rev. Dr. J. W. Ewing kindly took the chair in his stead, and gave a most helpful address. They thanked God, he said, for their King and Queen, for those in authority, for those in command of their Forces, who were seeking to put into practice the principles of the Christian faith. They rejoiced in the privileges that they enjoyed as a nation—an open Bible and the freedom to proclaim the Gospel unhindered. But their topic for the day suggested to them the need of confession of sin in connection with the life of their nation; there had been a certain drifting away from God on the part of their people; a decline in the attendance at public worship, a desecration of the Lord's Day. God had not been given the first place in their thought and life. But He was waiting to be gracious to them as a people; He was calling them to return to Him, and to place themselves at His disposal that they might co-operate with Him in the achievement of His own great and glorious purposes.

The Empire of Christ

There can be nothing more important to-day than the spread of the Kingdom of God throughout the world, and this was made the subject of special prayer at the Bible House on Thursday (January 9th), when we joined together with God's people in every land praising Him that we were all linked together in that common redemption that Christ had brought to mankind. The Rev. W. J. Noble (W.E.M.S.), the Rev. B. W. Isaac (C.P.A.S.), and the Rev. F. Bate (C.C.C.S.) voiced our petitions, confessing that the Church had been slow to realise the urgency and the insistence of Christ's command that His Name should be preached to all nations. But with the acknowledgment of our failures in the past to obey Christ's last command, there was coupled thanksgiving to God that the Church was continuing its triumphant march even in these dark and anxious days. The Rev. A. H. Wilkinson, Secretary of the Bible Society, speaking from the chair, laid emphasis upon the fact that the body of Christians was always a relatively small body; and especially was that true of the early Christians, driven as they were down into the catacombs in order to maintain their existence as members of the Body of Christ. "If at times we look at the smallness of the Christian community," said Mr. Wilkinson, "let us not be disappointed." He went on to point out that it was the overflowing from the great religious revival, under John Wesley, and those associated with him, which gave them the great missionary movement, and the establishment of the Bible Society. They had, as a nation now reached another period of crisis in their history; but the work of the Church was still going ahead. God was waiting for men to turn to Him for the service of His Kingdom.

Home Life and Education

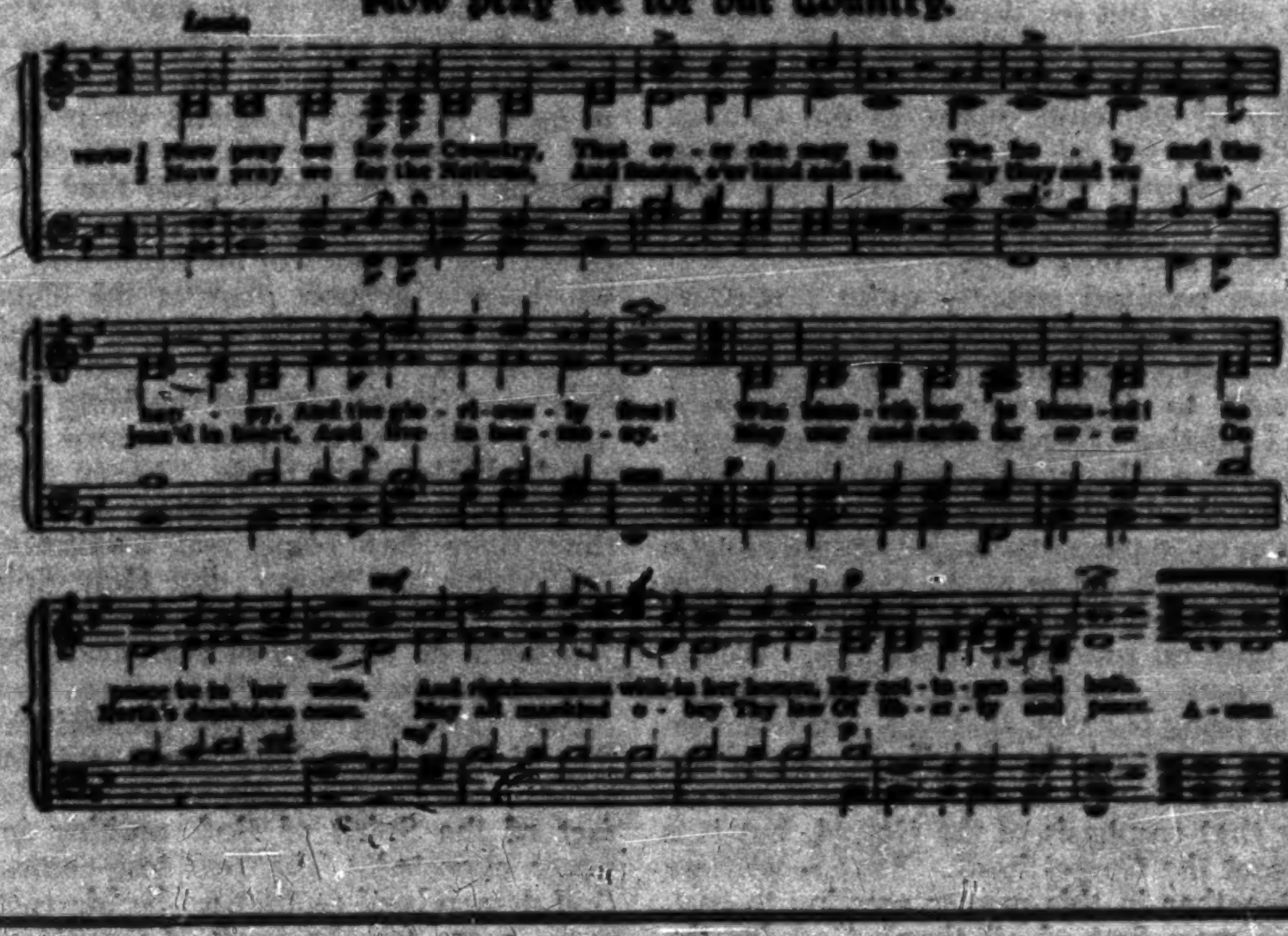
Friday's meeting at the London Missionary Society's headquarters, in the Broadway,

Westminster, S.W., brought us again into God's presence, when the subject concentrated upon in prayer and message was the needs of the rising generation, and they formed the burden of earnest prayers made by the Rev. W. E. S. Holland, the Rev. Barclay Buxton, Mr. Gurney Barclay (C.M.S.), and the Rev. Cecil Northcott (L.M.S.), that the heritage of the Christian family might be kept unstained and unsullied from those things which would destroy its fair name. The Rev. W. H. Aldis (chairman) spoke solemn words in regard to the importance of parents bringing up their children in the nurture and admonition of the Lord. He reminded his hearers of a sentence in the message broadcast some time ago by the Princess Elizabeth in which Her Royal Highness declared that the children of to-day were going to make the world of to-morrow. It was to the new generation, said Mr. Aldis, that they looked for the better world, of which they heard so much in these days, in so far as men could build a better world; but if the children of to-day were to build that better world, they would need to be better men and women than their parents had been; and there was little hope of that unless a radical change took place in the home and school-life of their land. But Mr. Aldis said he believed that there were changes impending, and that there were men and women to-day who were regarding the teaching profession as a vocation from God. Only as the Christian faith was made the basis and inspiration of educational work could there be any hope for the future. They wanted to do all they could to encourage keen young men from the University to regard the work of a schoolmaster was one of the most important of the professions. Mr. Aldis made a plea, too, for the re-establishment of Family Prayers in the home, and for the family attendance week by week in the House of God.

Another Universal Week of Prayer closed. Long will it be remembered by those who spent these quiet seasons of prayer at the feet of the Master as a time of rededication and reconsecration to His service.

HYMN OF PEACE.

"Now pray we for our Country."



UNIVERSAL WEEK OF PRAYER

Reports of Addresses at the Central London Meetings

By Rev. PREBENDARY W. WILSON CASH, O.B.E., D.S.O., D.D.

An address delivered at the Church Missionary House, London, on Monday, January 6th, 1941, in connection with the Universal Week of Prayer.

MAY I first of all extend to you a very warm welcome to this room of the Church Missionary Society. Yesterday it was St. Bride's Church; to-day it is the room occupied by the World's Evangelical Alliance. Across the passage way are the Church Pastoral-Aid Society, and a little way to the right are the C.M.S. offices. Here we have an illustration of the way we are all meeting together in these days of fellowship, and of the co-operation that is binding all together into the one great world-wide fellowship and service for the Kingdom of God.

In our subject to-day there are three things that always strike me very forcefully, because the general title, "Our Christian Privileges," does not always bring out what is uppermost in our minds, but the three topics for thanksgiving do. We first of all thank God for Jesus Christ; secondly, we thank God for the ministry of the Holy Spirit in the Church, and, thirdly, for the Divine revelation in the Holy Scriptures. In these three you have the whole Christian position summed up in a very brief and terse way.

I have received recently quite a mass of pamphlets and publications of leaders of Christian thought, all trying to tell us what we ought to do in war days as members of the Christian Church. One says you ought to emphasise this or that aspect of Christianity, One I received only a few days ago was calling upon us to place the major emphasis upon the social implications of the Gospel; another on the relationship between Church and State; and a third on education; and so on. Well, I do not want to criticise any of these, but I want to bring out this, that in a day when we think of our Christian privileges, the major task of the Church is not to present merely this or that emphasis of the Gospel, but it is to present the Gospel itself. That is why we meet together in this prayer meeting to-day, that we may first of all thank God for the Gospel itself. It is not an aspect of it; it is the essential thing that is rooted in the Incarnation and in the Cross and Resurrection of our Blessed Lord. And if ever there was a time when the Church needed to get back to the essential Gospel of our Blessed Lord, it is now, because no man-made plan is going to solve anything. The answer is going to come in a new outpouring of the Holy Spirit. I believe the prophets of old saw that far more clearly than we are doing to-day. Joel saw it. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Begin to think, let your imagination grow on what that is going to mean. What is it going to mean in a new Germany—the outpouring of the Spirit of God on the Church in Germany? What is it going to mean for a new Italy, a new Japan, a new China? Above all, what is it going to mean for a new England when we realise the moving of the Spirit of God as the supreme fact in our national life?

There is one thing—I cannot help saying it, because it comes to me again and again—we draw a ground plan of the Temple of God, and when we have drawn it and made it all so like the Temple of God, and think it is so scriptural, we tell the Holy Spirit He must conform to that plan, because it is what we think He ought to do. Every time there has come revival to the Church of God, every time there has come real awakening and quickening and power, the Holy Spirit has broken out in unexpected ways. He did in Jerusalem on the Day of Pentecost. Nobody expected it that way. No one was more surprised than the disciples themselves when they found themselves thrust out into the streets. Again and again it has been just that fact of the Spirit of God working in ways never expected. The real test comes when God demands of us that we be big enough to make room for the work of the Holy Spirit

in ways we did not expect.

I am sure Mr. Gooch and many of the older members here to-day have seen times when we felt almost that we were on the verge of revival, and we said, "Why did it stop? Why did it stop?" I have been trying to analyse that for some time now, reading all I can on those lines, and there is always one thing my analysis had led me to. I believe revivals have stopped halfway again and again in this land of ours because men have expected the Spirit to work to their plan, instead of conforming to the plan of the Holy Spirit. That is the challenge that is before us at the present time.

That the Spirit is working in our land nobody doubts, but there are big things ahead of us. Somebody says to me, in lugubrious tones, "These are dreadful days!" Yes, my friend, they are dreadful days, but I believe they are grand to live in. I am glad I am alive, because I believe God is going to work as He has never worked before. I believe the Church has now the biggest task of all the ages to fulfil for the Kingdom of God.

That leads me to the next question I want to ask before I sit down. Because the Holy Spirit is leading us along lines of co-operation and fellowship, is it not a condition of blessing that we work together, and that we be prepared to hold out the right hand of fellowship to one another in new ways? I believe one of the demands of the Holy Spirit is that we sink those horrid suspicions of one another. I believe every time we allow controversy to come in and dim our vision of God, that we lose something spiritually, that something goes out of us, something is lost to the Kingdom of God by the horrid clash of differences of opinion. All the time the Holy Spirit is seeking to answer the prayer of our Lord, "That they all may be one." He is trying to bind us together in a unity that is Divine, that comes from the Spirit Himself. As we go forward we put limits to our co-operation, and say, "I am not prepared to go any further." This challenge has come, and we have seen again and again how the Spirit of God is unable to work because through our evil hearts of unbelief we have damped down His work. We have so often been unable to see the Spirit in other people.

Now to-day, on the threshold of this new year, looking out as we do on a world at war, surely God is saying something to us. When St. John wrote in the Apocalypse to the Seven Churches, he had one great concern, that they should hear "what the Spirit saith unto the Churches." You notice it is always in the plural. I believe that is the thing you and I have to think about now—what the Spirit saith unto the Churches; so that if I, representing one Church, try to find what the Spirit is saying to me, I am equally responsible for trying to discover how the Spirit may work through my brothers of the Congregational Church, or the Baptist Church, or the Methodist Church, and all the other great Churches that are carrying on the work of God. We shall find ultimate unity not along the lines of credal statements, but through the melting power of the Spirit. We shall find our power to unite again by doing things together.

That is why I rejoice in this first week in the new year, in which we meet in the Universal Week of Prayer organised by the Alliance. I have joined in it in Jerusalem, with the Mount of Olives very near by, and in other places. We have met with men representing many varied types of Christianity, but we have always met in that one spirit of prayer, "That they all may be one." United in the Incarnation, in the Cross and in the Resurrection. "The Word was made flesh, and dwelt among us."

If you ask me what the message to-day is, it is nothing more, nothing less than Jesus Christ. Nothing less than Him will meet the need of the hour; so we want to turn our thoughts back to Him and pray that we may have a new vision of Him, a new infilling of His love and power and beauty in our own souls.

That is why I do thank God for our brother here, Mr. Gooch, who has given the best years of his life to holding together in this fellowship the different and rather divided members of the Church of God. He has served us all so many years now—in the thirties, is it? I forget exactly, but he has served us so long in fact, and we take it for granted year by year. This day, when we are thanking God for so much, we should thank him that he has held this organization together all these years, and assure him of our loyalty and help and co-operation in the days to come.

[The addresses given on Thursday and Friday by Rev. A. H. Wilkinson and Rev. W. H. Aldis will appear in our next issue. —Ed.]

By the Rev. J. W. EWING, M.A., D.D.

An Address delivered at the Baptist Church House, London, on Wednesday, January 8th, 1941, in connection with the Universal Week of Prayer.

You will have noticed that the topic for to-day is "The Troubled World: Nations and their Rulers." It is suggested that in connection with this topic we should first of all give thanks to God for the many matters which call for gratitude.

Thinking of the rulers of the nations, we cannot but rejoice in the gracious influence of our King and Queen, who are seeking, as we can see, to live a truly Christian life, to train their children in the nurture and admonition of the Lord and to maintain a pure Court.

We thank God, too, for the many men and women in places of authority under the King and the Queen who are seeking also to practice the principles of our Christian faith; men in all parties in Parliament, some of whom were lay preachers of the Gospel in earlier days. Some continue to be so. We think of those in command of our Forces, on sea and land and in the air, who are seeking to live and fight as Christian warriors, and to give a gracious lead to those under their command. With them we couple in our remembrance the many of the rank and file of the Forces and of the nation whose desire is to follow the Lord Jesus Christ.

And while we remember those who thus lead and who serve in the name of Jesus, we cannot forget the many privileges which are ours as citizens of this land. We thank God for our country; with all its faults, a land so dear to our hearts. We rejoice in the privileges we have through the open Bible; worship unhindered—indeed worship encouraged—the Gospel free to be proclaimed without any hindrance as to so-called propaganda. We have indeed cause for rejoicing in the many blessings which are ours.

Yet we feel also, as our topic list suggests to us, that there is need of confession in connection with our country's life. There are social conditions which make us sad. We cannot think with peace of mind of the great gap between the wealth of the mansion and the poverty of the little home. To me it is a standing distress, as I am sure it is to you, that so many in this city and in the other cities of our land are passing their lives under conditions which are so difficult and which make it hard to cherish the highest ideals. We rejoice that the conscience of the nation has been quickened in these matters, and that efforts are being made to abolish the slums, to bring about a nobler condition of life for our people; but we have to confess that all is not well.

When we think of the spiritual condition of the land one has to confess that there has been in recent years decline from the ideals of faith, life and worship of former years. I am not now thinking so much of the conditions under the war as of those that prevailed immediately before it, conditions which go far to explain the present situation.

We all know that there has been a great decrease in the attendance at public worship; that chapels and churches that were crowded formerly by eager seekers after God are to a large extent empty. We realise, too, how great a desire there has been for pleasure, as though this were the great object of life. On the Lord's day the empty places in the sanctuary were largely accounted for by the rush to the seaside, or the absorption in sport and games which occupied the hours for so many.

Do not these things indicate that there has been a certain drifting from God in the nation, that there has been some leaving of God out of account in the first places of our thought and our life? And now, in our time of distress, many are turning to God and asking Him to intervene between us and our enemies. Often is the question raised, "Why does not God intervene?" Perhaps He has intervened in some degree; but surely we may believe that God is waiting for us to be ready for Him to use us as the instruments of the accomplishing of some great design.

I cannot forget those words of appeal in the 81st Psalm, "Oh that My people had hearkened unto Me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned My hand against their adversaries." And that other passage in the prophecy of Isaiah xlviii., "Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which

teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Is not God calling our nation to-day to return to Him, to place ourselves at His disposal, that He may be able to use us in the achievement of great and glorious issues?

So we are brought to the third section of our morning's prayer, and that is petition. We have to confess failure; we have to confess wandering; we have to confess absorption in temporal things on the part of many; but we have God waiting to be gracious still, sitting upon the Throne of grace, willing to receive the penitent. Our prayers arise this morning that there may come to us and to our people throughout the land the spirit of true contrition, that we may lament that we have grieved God, that we have disobeyed His commandments, that we have walked in our own ways. And then with penitence we long that there shall be the spirit of trust in the Saviour, that men and women on every side shall look away from self to Him Who loved us and gave Himself for us. It is through the sacrifice of Calvary that sin is put away; it is by Jesus that the sinner finds access to God. Then we long that there may be a surrender on the part of the nation to God's service, that humble, penitent, trustful in the Redeemer we may yield ourselves to Him Whose we are and Whom we should serve.

Now as we continue in the thought of prayer, offering the petitions that God inspires by His Holy Spirit, there comes this question to us all. "Can we pray for victory in the strife that is taking place to-day?" Some say they hesitate to do so, because on the other side of the struggle there are Germans also praying for victory. But I do not feel that this answer meets the case. We have to consider what the prayer for victory means. God is not indifferent to realities. Is not the prayer for victory which we would offer to-day a prayer for the coming of the Kingdom of God, in which all sacred principles are enshrined?

There are three things that come to my mind to-day which I think indicate the character of the campaign and of the prayer for it. Surely God stands always for righteousness. Dr. Joseph Parker once said, "God has built the universe to righteousness, and every wall must come down that is not plumb and true." If there is any institution, if there is any empire, which stands for that which is unrighteous, it must fall.

"Herr Rauschning, who was for years in the inner circle of Hitler, has told us the remarks of Hitler before Rauschning left him, realising the character of his policy. Here is a quotation:—

"I am concerned with power politics. That is to say, I make use of all means that seem to be of service, without the slightest concern for the proprieties or for codes of honour. And if people come blubbering to me . . . complaining that I am breaking my word, that I am paying no regard to treaties, that I am making a practice of trickery and deception and misrepresentation, I reply: 'Well, what of it? You are free to do the same: nobody is preventing you. I am carrying on power politics with the aid, if I choose, of naked ruthless force'." There speaks a lawless man; and we are understanding in this hour the meaning of Paul's words in writing to the Thessalonians of the lawlessness that would arise in the latter days.

Surely God is on the side of those who pay honour to truth, to the plighted word, to the keeping of covenants. That is one great principle in our struggle to-day.

Then surely God is on the side of those who stand for spiritual freedom. Conscience within us speaks in God's name; but if conscience is fettered and hindered from expression it becomes valueless. If we become slaves of another's will we are but puppets. God calls for those who, under the guidance of His Spirit enjoy the liberty with which Christ makes us free; and that means liberty of life, liberty of worship, liberty to do those things that God inspires within us.

Dear friends when I think of these great principles at stake righteousness, spiritual freedom, love, I feel that we may pray for the victory of that Kingdom of which these principles are characteristic.

So this morning, as we meet here to pray to God for nations and their rulers, we cry unto Him Who sits upon a throne of righteousness and judgment, and Whose fatherly heart is touched with tender mercy towards all His creatures, and we pray, "Thy Kingdom come." May each one of us be a worthy citizen of that Kingdom, by life, by prayer, by service promoting the will of God!

THE NATION AND THE WAR

Those who were privileged to be present at the Central Hall, Westminster, S.W., at noon on the first Tuesday of the month will not readily forget the deep sense of the presence of God which pervaded the meeting on February 4th. The hearts of God's people were raised to Him in praise and thanksgiving for the privilege of thus being able to gather together to lift their hearts to Him in prayer, and to make known to Him their needs, confident that He alone is able to supply them. At the opening of the meeting remembrance was made of the Nation and its rulers, and this was followed by the National Anthem. Mr. H. Martyn Gooch read a portion of Scripture from the 17th Chapter of St. Matthew's Gospel, and then the Rev. R. F. V. Scott, who presided, called upon the Rev. M. McCann, and the Rev. J. P. Buffard to offer up prayer. There were brought before the Throne of grace, the lonely ones, especially those in far distant places, and those who were being held as prisoners of war, "that in hours of weariness and temptation they might be strengthened, and made conscious of the presence of God." Petitions were made on behalf of those who had had to flee from the land of their birth, and who had had to take refuge in this and other countries, the majority of whom were in destitution, some of them almost in despair. "Grant them the touch of Thy gracious hand, which shall bring peace and rest to their troubled souls. May Christ be to them the solution of all their problems." The Rev. H. Earnshaw Smith and the Rev. William Olney, the veteran evangelist, also led the intercessions of those present, Mr. Earnshaw Smith praying specially for our own Nation that it might be more truly in line with the will of God, and more worthy to be His instrument in the world.

The Rev. R. F. V. Scott, Minister of St. Columbia's Church of Scotland, Pont Street, S.W., gave an uplifting address from the chair on the subject of "Spiritual Victory," in the course of which he said that while they were rightly concerned about material resources, they needed also to be very seriously concerned about the spiritual conflict that lay behind the present war. "There is no ultimate fear in any of our minds about the outcome of this conflict on the material plane," said the Chairman, "but I am concerned that we should keep alive in the hearts of our people such a spiritual power as will enable us to win a real victory in the spiritual realm as well as in the material realm." He could foresee the day, he continued, when they would have to send Christian missionaries to Germany, and he prayed God that when peace came, they would be able to send forth men and women clothed with the power of God, that the evil spirit working within Germany might be cast out. As a company of God's people they were meeting together that they might be strengthened by God that when the day of outward victory dawned, they would win also the greater spiritual victory, and hasten the coming of Christ's Kingdom upon earth.

Mr. Martyn Gooch, in a closing word, said that the monthly meetings on the first Tuesday of the month would be maintained; and he made an appeal to those present that they would keep in the forefront of their prayers the striving for a "National" Day of Prayer, as distinct from a day of National Prayer, and incorporating action by the Prime Minister and with the consent of and observance by both Houses of Parliament.

THE CALL OF THE HOUR*

By the Rev. Dr. S. M. Berry

When I was minister of Carrs Lane Church, Birmingham, where I spent several happy years of ministry, we used to sing a hymn, one verse of which went something like this:—

"When over dizzy heights we go
A soft Hand blinds our eyes,
And we are guided safe and slow,
Oh, love of God most wise!"

That is the story of the past year. We have travelled over dizzy heights; we have stood on the edge of fearful precipices, with the chasm of uncertainty beneath us. But along all those paths, perilous though they may seem to us now to have been— and looking back we realise, indeed, that they have been full of peril—we have been guided and kept most marvellously by God. Those

* An address given at the Central Hall, Westminster, S.W., on Tuesday, January 7th, 1941.

of us who love these blessed Islands that God has given to us for our home, and who are conscious of the great cause for which we are striving in the world—the cause of the freedom of the human will—we should be insensitive to a degree if, at the beginning of this New Year, our hearts were not filled with thanksgiving. Let us call upon everything that is within us to bless and praise God's Holy Name.

There is one other thing that I should like to add. It is this, that in this conflict in which we are engaged, upon the issue of which so much depends—so much more than the wisest man can know—the weapons of our warfare are not merely material ones. Though I am not going to say for a moment that material weapons count for nothing. I am one of those who believe that force may restrain force, and that when a ruthless attack is made on those who are weak and helpless, and on those who thought they were secure because they trusted in the plighted word—when a ruthless attack, with material weapons, is made in that way, the servants of God may be called upon to resist it with force. That is my own personal feeling. To that, however, I must add this, that in a conflict so far-reaching, it is not just material weapons that are going to give us the kind of victory which will bring blessing to the world. I believe that as the call everywhere in these days is for men to make themselves fit, and to be ready, and prepared, and fully equipped for any service to which their king and their country may call them—just as that note of preparedness is the condition of triumph in the material sphere—so every Christian man and woman ought to be prepared in exactly that same way, to be keen, discerning, ready, fully equipped, sensitive to the call of the hour, and at all times to have their hearts lifted up in prayer, and to live in union with God.

I believe that this year is likely to be one of the mightiest years in our history. We sadly deplore the loss of so many historic buildings which have come down to us from the past. It is depressing, indeed, to pass through many of our streets in these days, and to see priceless memorials which have been cast down, and which we realise can never again be restored. But we are doing something much greater than seeking to preserve the memorials of the past; we are building memorials to the future. We are not living on history; by God's grace, we are making history. The children of men, not only in this nation, but in other nations also, will look back to what is now being suffered and endured that there might be secured for them their liberty in the years to come.

We would bring into the presence of infinite wisdom, infinite love, and infinite power those things to which we are committed. Our trust and confidence is in God. We know that it is not by might, that it is not by power, but by His Spirit that in the end we shall be brought to triumph. Let our faith and rejoicing be in God. And if there be any here who have come into this meeting with drooping spirits, and with misgivings, let them be scattered. Let us lay all our care upon God Who careth for us, and in Whose will is our peace. As we start out upon this untrodden path of a New Year, let us commit ourselves, and our cause, to God.

A SPIRITUAL VICTORY*

By the Rev. R. P. Scott

Minister of S. Columba's, Church of Scotland, London.

When the prophet saw his wonderful vision of the time that would come when men would beat their swords into plowshares, and their spears into pruning hooks, he did not only see a truth that was in the future; he also saw a truth that was present, and is always present, the truth, namely, that the material is always neutral. There is the iron, white hot, and out of it you can make either a sword or a spear, or a plowshare and a pruning hook. You can either make out of it something that will bring destruction, and terror, and death, or you can make out of it something that will have the opposite effect, that will bring joy, and gladness, and life to men. It all depends upon the spirit that is operating behind the work. Whilst we are concerned to-day, and very rightly concerned, about material resources, we have also got to be very seriously concerned about the spiritual conflict that is behind the outward conflict that is going on just now. I think there is no fear in any of our minds about the ultimate outcome of the conflict on the material plane. Our enemies will never break the heart and the morale of the people of this country, what-

* An address given at the Central Hall, Westminster, S.W.1, on Tuesday, 4th February, 1941.

ever they may do; and we can fittly leave the issue, not only to our fighting forces, but to the civilian men and women of this land to see to it that the heel of the conqueror shall not be upon the people of Britain.

Though it is too soon yet to speak about our final war aims, I certainly am concerned that we should keep alive in this land such a spiritual power and health as will enable us to win a real victory in the spiritual realm, as well as in the material. Is it not clear to everyone of us that the spirit operating in the hearts of our enemies is a spirit of evil? And though we are both at war the difference between us is just this, that they are at war because they are driven there by that spirit of evil, and we are at war because we have to stand up and resist the aggressor. Our consciences and hearts are clear, while the consciences and hearts of our enemies seem to be in the grip of the very spirit of the devil. Even if you win on the material plane, you are not going to exorcise that spirit by a material victory alone. You are only going to do it if this country, when it is victorious in the material realm, has the spiritual power and resources to bring about the exorcism of the spirit of Nazism in Germany.

I can foresee the day when we shall have to send Christian missionaries to Germany; and I pray God that when the day of victory, and of peace comes, we shall be able to send forth men and women from this country clothed in the power of God, for only then shall that horrible spirit of the devil working within her be cast out.

Mr. Martyn Gooch read those verses from the 17th chapter of St. Matthew's Gospel where, you remember, our Lord came down from the Mount of Transfiguration, and they brought to Him a boy who was possessed of an evil spirit. The disciples had tried to exorcise that spirit, but they could not. The Master was away from them at the time. When He came down from the Mount, what did He say? He said. "Bring the boy to Me." The days of Christ's earthly ministry are over, and now He is never far from any one of us. But it is only when we bring that kind of problem, and that kind of warfare, and that kind of difficulty to Him that the spirit of evil can be exorcised, and true peace established.

As I see it, that is what you are doing here when you meet together thus for prayer. This little company—and remember, though you are only a few in number, there are unseen hosts about you—you are bringing all this business in which we are engaged, and, most of all, the deep spiritual conflict that is at the heart of it, you are bringing all that to Christ, and you are asking Him that you may be strong, and true, and that, through you, others may be strengthened and made fit instruments in God's hands, that when the day of our outward victory comes, as assuredly, in God's providence, it shall come, we shall win the greater victory of the Spirit, and hasten the coming of God's Kingdom.

TUESDAY, MARCH 4th

In unity of heart and purpose a goodly number of God's people met at the Central Hall, Westminster, S.W.1, on Tuesday, March 4th, at noon for the usual monthly united War Prayer Meeting. God graciously revealed His presence to His waiting people, and poured out upon them the spirit of grace and supplication. Before the opening hymn the Noon Watch was observed, and all heads were bowed in silent prayer. The Rev. J. Russell Howden, who was the first one to be called upon to lead the intercessions, prayed specially for the sailors and seamen, that God would preserve them from the violence of the enemy and from the dangers of the deep. Others taking part in Prayers were the Rev. Prebendary Wilson Cash (C.M.S.), Rev. Dr. J. W. Ewing (B.M.S.), Rev. T. Cocker Brown (L.M.S.), Rev. E. Poole-Connor, and the Rev. J. Chalmers Lyon; representative of the various denominations, thus manifesting the fellowship that there is between the members of the family of God. Petitions were made for victory, and for the overthrow of the evil thing which was enslaving the world, for the restoration of their liberty to the oppressed peoples of the Continent, and for our own nation, called to be God's instrument in the struggle between good and evil, that it might turn to Him in penitence for its own sins and shortcomings, and might be led forth into a new day of righteousness, peace, and spiritual revival.

In his brief address from the chair, the Rev. W. H. Aldis spoke of the importance of Prayer at this time. They all wanted to make some contribution towards securing that victory which they believed was so essential in the interests of righteousness and truth; but the best contribution that they

could make was that of prayer, the constant, daily, hourly waiting upon God on the part of His people. In some mysterious way which they could not understand, their prayers were co-operating with God in the fulfilment of His purposes. In Exodus 17 they had recorded for them a wonderful illustration of the tremendous power of intercessory prayer. They could almost picture the scene. Moses, Aaron and Hur on the hill-top interceding on behalf of Israel contending in the valley below with the army of Amalek. "I want to point out," said Mr. Aldis, " that those three men on the hill-top were just as essential to victory as the armed forces in the valley beneath. Indeed, there could have been no victory apart from the contribution that those three men made that day." And that was as true to-day as it was in Old Testament times. The victory which he believed God was going to give their nation in His own time would come because His people had faithfully fulfilled their ministry of intercession. Using three key-words, Mr. Aldis spoke of *heavy* hands, hands that were not uplifted; of *stayed* hands, suggesting fellowship in prayer, and of *steady* hands, that remained steady " until the going down of the sun," and until the day of victory.

In a brief closing message Mr. Martyn Gooch deplored the recent decision on the part of the Home Secretary to grant facilities for the opening of theatres on Sundays, and other national evils calling for national repentance and confession. He announced that the central meetings in London would be continued, and after the meeting on April 1st would take place at 2.30 p.m. instead of 12 noon.

VICTORY THROUGH THE UPLIFTED HANDS*

By Rev. W. H. Aldis

Home Director: China Inland Mission.

We have been reminded that this gathering to-day is especially concerned with the urgent need for National spiritual revival. Our hearts must be filled with thanksgiving for the very evident tokens of God's gracious and timely help in the war, especially in the African campaign; and we must not fail to give thanks to God for what He is doing for us. We must all be thankful also that in this war we have a clear issue. That has not always been the case in all the wars in which our country has been engaged. But I take it that we all recognise that in this present war, a victory for the enemy would be a victory for the devil. He does sometimes win a battle; but he does not win the campaign, and he never will.

Having said this I go on to speak a word or two about what I conceive to be one of the most important elements of spiritual revival. We all want to make some contribution towards the securing of that victory which we believe is so essential in the interests of righteousness, and truth, and of the Kingdom of God; and we Christian people have a part to play, and a contribution to make that no one else can effect. I refer to that exercise in which we are engaged here this morning, the contribution of Prayer. We thank God for those who gather here month by month. But what is needed more than anything else, and what is so essential, is the constant, daily, hourly waiting upon God on the part of His people. In some mysterious way which we cannot explain—and it is just as well that we cannot—our prayers are co-operating with God in the fulfilment of His purposes. That is our privilege. We have a very beautiful and appropriate incident in the Old Testament of the tremendous power of intercessory prayer. I refer to the incident recorded in Exodus 17 when Amalek fought against Israel. You can almost picture the scene. You can see Moses, Aaron and Hur on the hill-top, and those armed forces (we do not know what arms they may have had in those days, but they were the armed forces of the day) down in the valley beneath. I want to point out to you that those three men on that hill-top were just as essential to victory as the armed forces in the valley beneath; indeed, there could have been no victory apart from the contribution that those three men were making that day. And, I take it, the situation is the same at this time; there can be no victory unless we Christian people are making our contribution, as Moses on the hill-top made in association with Aaron and Hur. Here we have an illustration, surely of the ministry of intercession. You can see that battle swaying to and fro, at one

* An address given at the Central Hall, Westminster, S.W.1, on Tuesday, March 4th, 1941.

moment Amalek prevailing, and at another moment being driven back by the army of Israel. And so the battle swayed, until finally the victory remained with Israel. Why? Not because their armed forces were so strong that they were able successfully to prevail against Amalek. No, the reason is to be found in those three men on the hill-top. And the victory which God is going to give us in His own time, of that I have no doubt whatever, will come because God's people have faithfully fulfilled their ministry of intercession in the presence of the Lord, because of their right of access to the Throne of grace in and through our Lord Jesus Christ and His Atoning Sacrifice.

We see Moses on that hill-top; and there are three things about the hands of Moses that we need to lay to heart. We have a reference, first of all to *heavy hands*; then to *stayed hands*; and then to *steady hands*.

First of all, *heavy hands*. You can quite understand that Moses, at his age, found it rather difficult to keep his hands upheld, grasping the rod of God. Spiritually, has it not something to say to us? Do we not know something about the heavy hands, the hands which tend to hang down, hands that are weighted down, and no longer are uplifted in prayer? We all have to confess that that is true of many an one. What is it that causes the heavy hands spiritually? First of all, they are due to unbelief. If we question whether any good is going to come as a result of our praying, then our hands will tend to hang down, and they will not be uplifted. To-day there is a good deal of unbelief about which prevents people praying as they ought to do. I overheard a man in a railway carriage say the other day, "Well, I am not exactly a religious man, but I believe in Jesus Christ, and I believe in prayer. But if that bomb has got my number on it, no praying to Jesus Christ is going to save me from it." There is an attitude of fatalism in the country to-day. Sometimes this hanging down of the hands is because of forgetfulness. Men have forgotten that God is a God of miracles. That was the symbol of Christ's authority. And when we pray in His name, we come into the presence of God with the authority of the Name of Jesus. Sometimes our hands grow heavy in prayer because we are so grieved because of our national sins; *that* hinders some people from praying. I would remind you that God is not going to give us victory because we deserve it. God has frequently in times past given victory because of the prayers of those whose trust is in Him. We ought to lament, and we do lament, the sins of our nation, and we confess them before God continually. But do not let the sins of the nation prevent us from praying; do not let that cause our hands to be heavy. Some people's hands are heavy in prayer because of their own interpretation of prophecy. I met some one recently who said he could not pray for victory because he held a certain view of prophecy! Do not let our own prophetic views hinder us from praying that God's will may be done, for God's will is that righteousness and truth should triumph.

Again our hands are heavy in prayer because there is something in our lives which is sapping our spiritual strength. We are reminded by St. Paul that we are to lift up *holy* hands. If there is something unholy in our lives; if there is something destroying our spiritual power, then our hands will hang down. May God save us from the heavy hands.

Then we read here in Exodus of the *stayed hands*, those hands of Moses that were stayed up by Aaron and Hur. What does that suggest? Surely, it suggests to us fellowship. It was their fellowship that stimulated Moses and gave him strength. I can quite imagine that as they stood there they were watching the battle in the valley below, and they would from time to time encourage Moses; they would say, "Moses, we are winning; keep your hands up." That very fellowship stimulated Moses. It was really a ministry of intercession. And we need that to-day, fellowship with one another, encouraging one another to lay hold upon God; so we shall be making our contribution towards the staying of the hands of God's people in this day of crisis.

And, finally, there were the *steady hands*. I love to think that the hands of Moses were steady "until the going down of the sun," and until the victory came. May God give us the steady hands, no matter how bad the news may be, no matter how dark the clouds may appear. God give us the steady hands "until the going down of the sun," and until the time of Victory. God save us from the hands that hang down, and give us the steady hands.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

After the War

It may seem bold and presumptuous to direct attention to the great question of what is going to happen to religion after this war, but we see no reason why the question should remain unexamined or unanswered. We are all perplexed and puzzled. We cannot see our way clearly through the many perplexities forced on us by the events of the War. It is so easy to ask questions, and the answers given are generally the darkening of counsel with words. It would be much better if Christian teachers confessed that they had no definite reply to the queries made by honest minds, for the responses given are so open to criticism that they are no help whatever, and only raise new perplexities. The Christian who knows the story of Redemption does not find himself without helpful hope even in war-time. He remembers the death of the Son of God. He knows that the Saviour lived in fullest communion with the Father and came to earth to do the will of Him that sent Him. Yet He cried the words that are to many the most mysterious in the whole Gospel, "My God, My God, why hast Thou forsaken Me?" and the more we meditate upon them, the deeper their meaning is to each one of us. It seems almost incomprehensible that under any circumstances the Saviour should deem Himself "forsaken" by God. In Gethsemane He cried in solemn loneliness, "Nevertheless, not My will, but Thine be done," and we know that He was strengthened to undergo the cruel trial and death. Yet He spoke the words that implied He was forsaken by God. This, however, was not the end. He commended His Spirit to God, who was His Father, and by so doing showed that He was not forsaken by God. In days such as we are passing through the soul of man is saddened and disturbed. Too often it has to say to the Lord, "Lord, I believe, help Thou mine unbelief," and by meditation on the transaction on Calvary light is shed in the darkness and hope is born from despair. The more we make the Cross the very centre of all our theology, the very core of our religion, and the constant subject of our meditation, the better for our faith and staying power in the midst of the tribulations we are called to endure in days when the very heaven seems to be brass. We can then trust, and not be afraid: we can even pierce the gloom and see the invisible.

Darkness and Light

In times of darkness there has been in the past great light. When Jerusalem was taken, and Israel and Judah were captive, it is a curious thing how much light broke out in the Far East, and how Buddha and Confucius and Zoroaster, among others, seem to have caught light from that wonderful book of the Prophet Isaiah, when it was carried forth in portions, or in whole, to other lands. Coming to more recent dates, when Constantinople was taken, the catastrophe seemed to eventuate, as many seem to trace, in Luther and the Reformation. More than a century ago, when we were in trouble and turmoil with other nations of Europe, who is there that looking back cannot see that through the years the angel with the everlasting Gospel has been flying over the earth, carrying the Gospel of Christ and His blessed Word to all lands and to all races of men? And who of us, on looking forward, will not hope that out of this present trouble there will come the Kingdom of our Lord and Saviour Jesus Christ? In time to come we shall look back and say, "Surely during that time there was born the beginning of the rule of Christ," that rule to which we are all now looking forward, when co-operation will take the place of competition, and when one nation will be as ready to help another as one individual is to help his neighbour? These may be Utopian ideas, but we who believe the Word believe that after this war great things will happen.

Justice and Judgment

To make this possible we may all hope that when this war is brought to a conclusion a tribunal of the nations will sit and will bring to justice those, however lofty in rank, who have conspired to bring about the present war, and will bring them to justice for their cruelty in having demolished cities

and towns, and for having treated people of many nations and races in an intolerable manner. By adopting that course there will, we may hope, in future wars never be repeated the scenes that we have had in this war; for those who command armies will recognise that there is a power above the State that will bring them to justice. We want no revenge, but we fight for that justice in every country, and after the war if any country presumes that it is above moral law, its acts will have to be brought before an international High Court of Justice.

Germany and the Bible

What is it that has produced this lack of standard in the German nation? Why have they cast aside the Bible of Luther? No doubt because for over a generation they have been taught by men like Nietzsche and Treitschké, Bernhardi, and dozens of other teachers like them. But how is it possible that such teaching should ever get into the hearts of a Christian nation and people? That was because, before these teachers and contemporaries with them, there was a band of "scholars," as they called them, who had got together, and with shrewd cleverness had set to work to knock the Old Testament from the feet of Christ, the living God. They thought they could despise the Old Testament, and therefore it is that they cannot follow the precepts of Christ. You cannot begin the Gospel with "Jesus was born in Bethlehem." That is not the beginning of the Gospel. If you begin there, there is no Christ. Christ was born in Bethlehem, but Christ stands upon the Old Testament. So it is that we in this country have to be very careful ourselves; for teachers are abroad here in our schools and colleges undermining these same standards of truth and justice in our own land. The Germans were intoxicated with the wars of '64, '66, and '70; and therefore let us be careful, if God is pleased to give us victory, that we are not so intoxicated by victory as to dare to despise that Word, because that Word then will fall upon us and break us into pieces.

God is surely going to verify this Old Testament in a most wonderful way, and quickly we may believe. We may see it with our own eyes. Why? Because, among the consequences of this war, this is surely taking hold of the nations—that it is time to restore a lost and scattered people to their land from which they have been debarred for nearly two thousand years. When the nations recognise God's Word and take the Jews and restore them to their land, then will be seen the power of the promises of God: that they are not mere words, nor are they "scraps of paper." And as we take God's promises literally, and the Jews are restored, so blessings will descend on all nations; because as long as Jonah is in the ship, the storm will never cease, and as long as the Jews have been out of the Holy Land, Christian nations have been at war. This fact alone should inspire and uplift us, and help to answer with hope the great question of religious life and activities now and after this war.

Freedom

We are said to be fighting for Freedom. What does this term imply? The Bishop of Norwich has provided, in a contemporary, a helpful answer to the question. Dr. Pollock remarks:

"When we are asked for what we are fighting we often reply that the war is on behalf of the best things which belong to the slowly built-up civilisation and culture of Europe and the world. We specify truth, justice, and liberty, and rejoice to know that here we are at one with our cousins across the Atlantic. Freedom and justice are closely allied: tyranny, caprice, and prejudice are ranged against them. A great English jurist wrote to a correspondent in America concerning the Magna Carta that on both sides of the Atlantic it ought to be recognised as a landmark of those fundamental ideas which our common ancestors inherited from the Middle Ages and worked out in the seventeenth and eighteenth centuries.

"Fighting for the freedom which our English stock has developed and defended, we remember that both in history and divine truth our freedom is bound up with individual accountability to God, and one thing which on the religious side the Renaissance brought home to Englishmen was the right of direct access to God for each and all. They learnt from their open English Bibles that in regard to both God and man no one's sacred personality should be privately, nationally, or ecclesiastically lost in a totalitarian group.

"It was when Englishmen breathed this fresh air of freedom and responsibility and

felt the new inspiration of the sense of the presence of God that they showed their initiative and enterprise, in eager ways expanding at home and abroad."

The Rights of Others

Dr. Pollock concludes: "We cannot estimate the meaning of liberty unless we respect the rights of others. A child may suppose that freedom means doing whatever he likes, free from all control. But the world would be reduced to chaos if full-grown men and women adopted this idea. Look at Hitler! Our own right to freedom is conditioned by the equal right of others to be as free as ourselves.

"But not only is freedom restricted by consideration of other people: it is also controlled from within. No one is free who is the slave, as we call it, of his own passions. If these guide him in all the choices of his life, he is not free.

"Sometimes it is remarked of a wayward or self-indulgent man, 'He is his own enemy.' Certainly, but he is the enemy of others, too: for he robs the whole community of the contribution he could make to its welfare if he were living with the free and unhampered devotion of a true fellow-citizen.

"So it comes about that a man's personal liberty is found in his being able, neither hindered from without nor fettered from within, to be at his best in all his life. It is God's service which offers perfect freedom: the Psalmist exclaimed, 'I will walk at liberty, for I seek Thy commandments,' and St. Paul writes, 'Where the spirit of the Lord is, there is liberty.' Here is the glorious liberty of the children of God in all their personal and national life."

Sunday Theatres

In company with other organisations the World's Evangelical Alliance has protested in the proper quarter against the decision of the Home Secretary to allow the opening of theatres on the Day of Rest. It was the Alliance which took the initiative when the London County Council announced its intention to sanction the opening of our parks and open spaces for Sunday games. Opponents were scoffed at, and there was considerable juggling with facts to prove that they only represented a minority and could be ignored. Sunday opening of cinemas followed, and now we have the further secularisation of Sunday by the permissive opening of theatres. No Christian zealous for the maintenance of Christian morality can view without serious concern the opening of theatres on Sunday. There is a certain amount of dishonesty attaching to the so-called allocation of profits or takings from Sunday cinemas and theatres to charity. And even this does not sanction the fraction of a Divine command. Compromise on matters of principle, the desire to secure an easy conscience, and at the same time violate the sanctity of Sunday, will inevitably lead to further perplexities. No one can say there is need for Sunday pictures, and no one who knows the character of the exhibitions will assert that the films shown are invariably of an elevating type. We hope that those who have consistently opposed the Sunday shows will continue their opposition, not merely for the sake of the public at large, but for the sake of the employees. We stress the importance of communications to Members of Parliament on the subject. Write to your M.P. to-day.

Observance of Sunday

The Lord's Day is fast becoming the day of pleasure-seeking at the expense of the rest of others. A new atmosphere surrounds our English Sunday. We wish to see everyone happy on the Lord's Day, but happiness has different values, and may mean anything from the indulgence that brings satisfaction to the lower part of our nature and the fulfilment of the desires of the heart and soul for deeper and fuller union with God. The loss of Sunday as a day of rest and worship means a real loss to our people. To quote Swift: "Another advantage proposed by the abolishing of Christianity is the clear gain of one day in seven, which is now entirely lost, and consequently the kingdom one seventh less considerable in trade, business and pleasure; besides the loss to the public of so many stately structures now in the hands of the clergy, which might be converted into playhouses, market houses, exchanges, common dormitories and other public edifices." This satirical passage, written in the early eighteenth century, has been realised to a large extent in the twentieth, and if the process continues it will be fulfilled to a much greater extent in the lifetime of many of our readers. How is the evil to be stopped? In existing circumstances there is only one tribunal that can do it. That tribunal is example and public

opinion, which have changed considerably on the question of public observance of the Lord's Day. We can only change the prevalent view by example and by proof that our observance of Sunday brings with it a pureness of joy and a sweetening of character that are evident to the entire circle of our friends and acquaintances. Example is better than precept, and there is no gainsaying the fruits of good living, as shown in brightness of personal bearing and that nameless something which may be called Christian radiance. The obligations of our Lord's practice are upon all His followers, and if they adopt His Spirit in their observance of Sunday they will make a deep impression on their day and generation. Mere denunciation defeats its object—personal conduct and calm reasoning bring conviction.

The Growth of Romanism One proof of the weak hold that spiritual Christianity has on the people who call themselves Christian is the quiet and steady development of Romanism in English political and social life. Almost without a murmur of protest from the public the Envoy to the Vatican was made permanent, and much has happened since then. This step was taken because the Pope has millions of subjects resident in the British Empire, and is deeply concerned in their well-being. No other religious body claims a representative at its Headquarters, and this fact in itself proves that Romanism has a political as well as a religious aspect. Its Curia is its foreign office, working not so much for the spiritual well-being of Roman Catholics as for the grip of the Roman Church on the political States in which they live. The close connection between Romanism and political scheming is seen in the Vatican decrees and the History of the Order of Jesus. There is nothing more calculated to upset the ordered liberty of the British Empire than the directed action of a religious body that is working for the attainment of its own ends at the expense of the States where its subjects dwell. England has found Rome to be her enemy in the past. Rome is ready and willing to enjoy to the fullest extent the liberty which dwells within our Empire, but if Rome had power, as she has the will, the rights and liberties of English Protestants would be reduced to those of Spanish Protestants. We know what that meant in the past—their extermination by the Inquisition, and when that ceased to operate, by the stern illiberal intolerance of national laws. The situation of Protestants in Spain to-day is little better. We fail to distinguish between Rome as a religious system and Rome as a political power, because we have largely lost our sense of the fact that religion which matters is solely an affair between human souls and their God.

Rome in England Rome, acknowledged to be a world power with political importance, receives considerable notice in the Press, which caters for readers who can understand outward manifestations of a picturesque character and fail to see what lies behind them. We stand for religious liberty, but we see in Roman Catholicism an organisation that has developed Christianity into religion out of harmony with the law of Christ, and has placed stress on externals, to which His teaching is a stranger. The Roman Church desires and seeks the power to break the spirit of an Imperial race and make it subject to its will. Rome never relents—never loses one piece of ground it has won. Its steady pursuit of its objective is historic, and it knows how to wait. It takes advantage of the unjust depreciation of the Reformation by some of the sons of the Reformation, and declares itself to be the old religion which is alone true. It cloaks its intolerance under fair words and deceives even the elect. It is for us who study our Bibles and are children of the light to take heed lest we too be led astray by compounding with error because it is merely picturesque, and by forgetting that we are sharers of an inheritance that has come down to us from our Lord and His Apostles.

Anglo-Catholics and Reunion As will be learned from the recent statement of the Council of the World's Evangelical Alliance the Anglo-Catholic section of the Church of England sincerely desire and pray for reunion with the "Holy See" (of Rome). They claim to have the goodwill and support of representative Free Churchmen in their "Octave of Prayer for Christian Unity," and so far we have seen no protest from the Federal Council of the Evangelical Free Churches, or the heads of the various denominations comprised in that Body. What, too, has Scotland to say about this? Some years ago the World's Evangelical Alliance arranged a

great meeting in the Royal Albert Hall on the subject of the revision of the Book of Common Prayer of the National Church, an ill-timed agitation which was twice defeated in Parliament. The speakers included two prominent Free Churchmen, Dr. Sidney Berry, and the late Rev. Thomas Nightingale. We recall some pertinent words spoken by Dr. Berry on this occasion, who said:—

"We are here together, a band of impenitent and even enthusiastic Protestants. It is a little queer that they should complain that we come together in this way. You know what they have always said about Protestantism before is this: Protestantism encourages the tendency to drift apart, and therefore it is untrue. Now they complain because Protestantism brings us together! They cannot have it both ways. As a matter of fact, the sober truth is that they do not want us to come together, they do not want to face a united Protestant force in this land. But this meeting is the sign and symbol that in any endeavour to traverse the principles of the Reformation, they will not have one section of the Christian public to deal with—they will have a great united band."

We hope and believe this spirit still exists among the leaders of the Free Churches. Its re-affirmation is urgent to-day, and it would be well if the message could reach Lambeth Palace and temper pronouncements which from time to time are too closely associated with the name of Cardinal Hinsley and the Roman Hierarchy. In concluding his speech at the Royal Albert Hall, Dr. Berry remarked:—

"Free Churchmen as a whole would regard it as an irretrievable disaster to religion throughout the world if the Church of England lost its distinctively Protestant character. There are many, I know, who would banish the word to the limbo of a forgotten language, and would try to expunge every trace of Reformation truth from the formularies and ceremonies of the Church of England. They will not succeed, and in a battle of that kind, believe me, the great body of Free Churchmen cannot be and will not be neutrals."

The Root Error of Anglo-Catholicism

The Church of Christ is His Body. It looks for its life to its Living Head unto Whom it grows. It is founded on Him. Now all we know about Him is contained in the pages of the Bible, which testified of Him and gives an account of His life and teaching. There is no other source of knowledge of His life and doctrine. It is perfectly true that Christians from the very beginning have had His witness in their experience, and learn day by day of His love and goodness to them. But the one final and complete authority of His message is the Word of God. The Church of England holds that Word as the chief authority. It professes to test and prove all doctrines by the Bible. The Bible declares the will of God for man's salvation, and what cannot be found in that volume and cannot be proved thereby is not necessary for salvation. The course of Church History shows how men have departed from the Faith of the Gospel and have accepted as true what is notoriously opposed to the plain words of Scripture. The verdict was given against Rome at the time of the Reformation, in consequence of the Appeal to Scripture. The Scriptures have not changed. Rome has not changed—she has added to her distinctive dogmas, and Anglo-Catholics teach and proclaim to be necessary truths what the Bible and History tell us are late inventions of men, and have no warranty of Holy Scripture. Protestants desire to be Catholic in their beliefs, and they are assured that nothing can be truly Catholic which is not firmly rooted in Holy Scripture. The Reformers knew what Rome taught in their day. Rome has not altered her doctrinal position. The Reformers separated from Rome because they could not follow her teaching. The Anglo-Catholics disown the teaching of the Church of England and set up some nebulous authority to take its place. When this vague authority is traced to anything like form, it is found to be that of the pre-Reformation Church continued to-day in the Roman Church, and, in some respects, in the Greek Church. Scripture is abandoned, and serious error takes its place as the determining fount of teaching.

"The Foundations of Peace"—a Christian Basis

A letter, signed by the Archbishop of Canterbury, Cardinal Hinsley, the Moderator of the Free Church Federal Council and the Archbishop of York, appeared recently in *The Times* stressing the "Pope's Five Peace Points," and accepting them as a basis of Christian principles for Peace and the ordering of

international life. With many others we think the wisdom of this initiative is at fault, and regret that emphasis should be placed on "Peace Points," however appealing, which find their origin in the Papacy. The world should be less inclined than ever to give the Papacy a position that enables it to intrigue for its own ends in the international and internal life of States. Have the signatories to this manifesto given any consideration at all to the position in which non-Roman Churches and Christians are placed and irrevocably held by the intolerance of the Roman Catholic Church? No co-operation with Cardinal Hinsley can affect the binding character of the anathemas upon Protestants and all they represent uttered in Papal Encyclicals and enforced in the process of the religious freedom which Roman Catholics in this country enjoy. Then there is the interference of the Pope in British laws, an instance being the persecuting Decree "Ne Temere," of which full account is given in publications issued by the World's Evangelical Alliance. We regret all such approaches to Reunion, and in fact, even the man in the street realises the absurdity of ecclesiastical reunion which ignores the first principles of fair play in a game. There is no mention in the Pope's "Five Points" of liberty of conscience, otherwise religious liberty, and what is served up for consumption at Lambeth Palace and in England is in strong contrast to the threatening attitude of the Pope and the Roman Hierarchy to Protestantism in Latin and other countries under the yoke of Rome. Strong objection has been taken to the recent use of the early morning "Lift up your hearts" B.B.C. programme for an unimpressive stressing of the jointly signed letter and manifesto under review, the more so as the voice throughout the week was anonymous, and its tones anything but uplifting.

Reunion and Idolatry

The proposal, although we are not sure this matter has not gone further, by the Government to grant up to £100,000 for the purchase of land in London to provide a Centre of Moslem culture and a Mosque, is open to criticism from more than one standpoint. Strong protest has been made to the Chancellor of the Exchequer and others by the Council of the World's Evangelical Alliance, and correspondence on the subject is proceeding as we write. Politically and spiritually the Mohammedan religion is opposed to Christianity, and must be a deadly enemy. Are we, a Christian Nation and Empire, to encourage by State grants the substantiation in the heart of the Empire of false creeds and influences which have been and are among the greatest obstacles to the spread of Christianity? Recently we have been reading Dr. Campbell Morgan's work on the Prophet Hosea, and quote therefrom paragraphs which seem to bring into relief the idolatry which the action of the British Government suggests. Dr. Morgan says:—

"All of which brings us to, and gives force to the injunction of the prophet, 'Ephraim is joined to idols; let him alone.' Which means, in the terms of our own time and our own thinking, Loyalty to God cannot compromise. God as He has been revealed is God alone, and there can be no compromise. Loyalty to Christ cannot co-operate with those who deny Him in any sense. To-day there is a tolerance abroad which is high treason. There is a passion saturating the air for a comprehension which sacrifices the very heart of the Christian religion, and the very core of the Gospel of the Nazarene. There is a widespread patronage of Jesus which consents to name Him as one among others, and to put Him into comparison. This is in itself a blank denial, and a subtle form of idolatry; and this word of God has immediate application. 'Ephraim is joined to his idols; let him alone. . . . '"

Islam or Christ?

Dr. Morgan continues: "A man must be true to his own conscience. I have been asked if I would not go to some meeting at which representatives of other religions were to speak—Mohammedan and Jewish. No. I will respect the Mohammedan, and I will respect the Jewish rabbi, but I cannot stand on a religious platform with them. They are joined to false representations of God. If someone says he is not sure about that, I shall reply, then he is not sure about Jesus Christ, not sure about His finality. So long as we are prepared to compare Him, we are something less than Christian. So long as we put Him into comparison with others, it is because we have not risen to the height of intellectual comprehension concerning Him, to say nothing of volitional surrender to Him. Until we see Him alone as 'the Image of the invisible God,' filling all the

horizon to the uttermost bound, we have not really seen Him at all, and our relation to Him lacks the element of devotion. The hour is coming, nay, the hour is here, when loyal souls ought at least to stand separate from all complicity with any form of the misrepresentation of God, even though the form be some new presentation of Jesus that denies the things of Revelation. There must be no compromise.

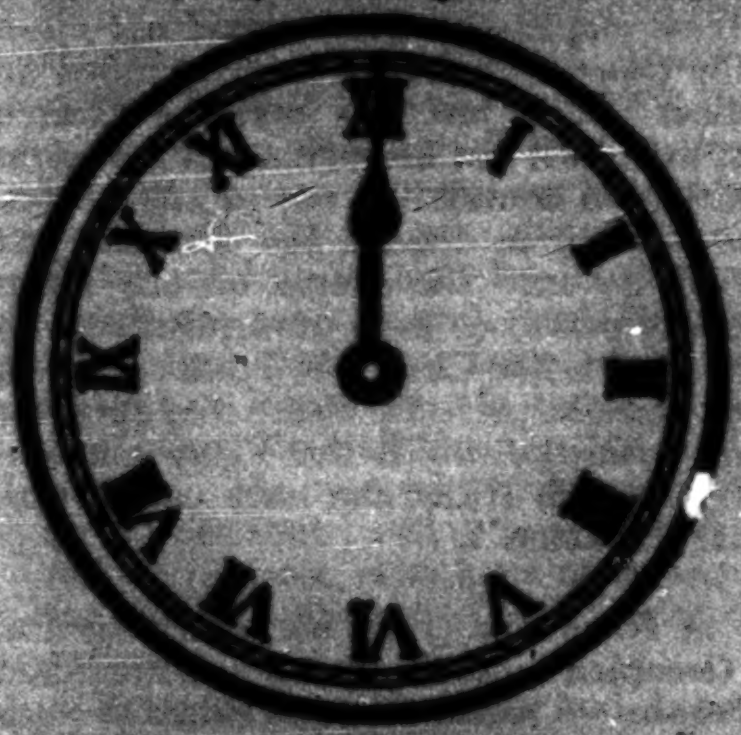
"It may be objected that to insist upon that will be to thin the ranks of the Christian Church. So much the better for the enterprise of God in Christ. The Church to-day, alas, has passed under the blight of a passion for statistics. I tremble sometimes when some of my brethren tell me they have the largest Church membership in the city or the State. They are in danger! I would like to be allowed to have the privilege of revising their Church rolls! It would be of value to know how many of those enrolled really represent vital Christianity! The sifting of the ranks often-times is the strengthening of a campaign. Ephraim is joined to his idols. Judah, the spell of idolatry is upon Israel. She is cursed, dazed, drugged. She is deluded, she is doomed. Judah, stand away! No alliance with her! Stand away, as you value your own soul! 'Come out from among them, and be ye separate.'"

The precedent established by the Government proposal to subsidise the Faith of Islam may well involve the Empire in the gravest of difficulties, since there is no reason in the world why other pagan faiths within the Empire should not claim a like privilege and expect the same treatment.

The Nation and the War

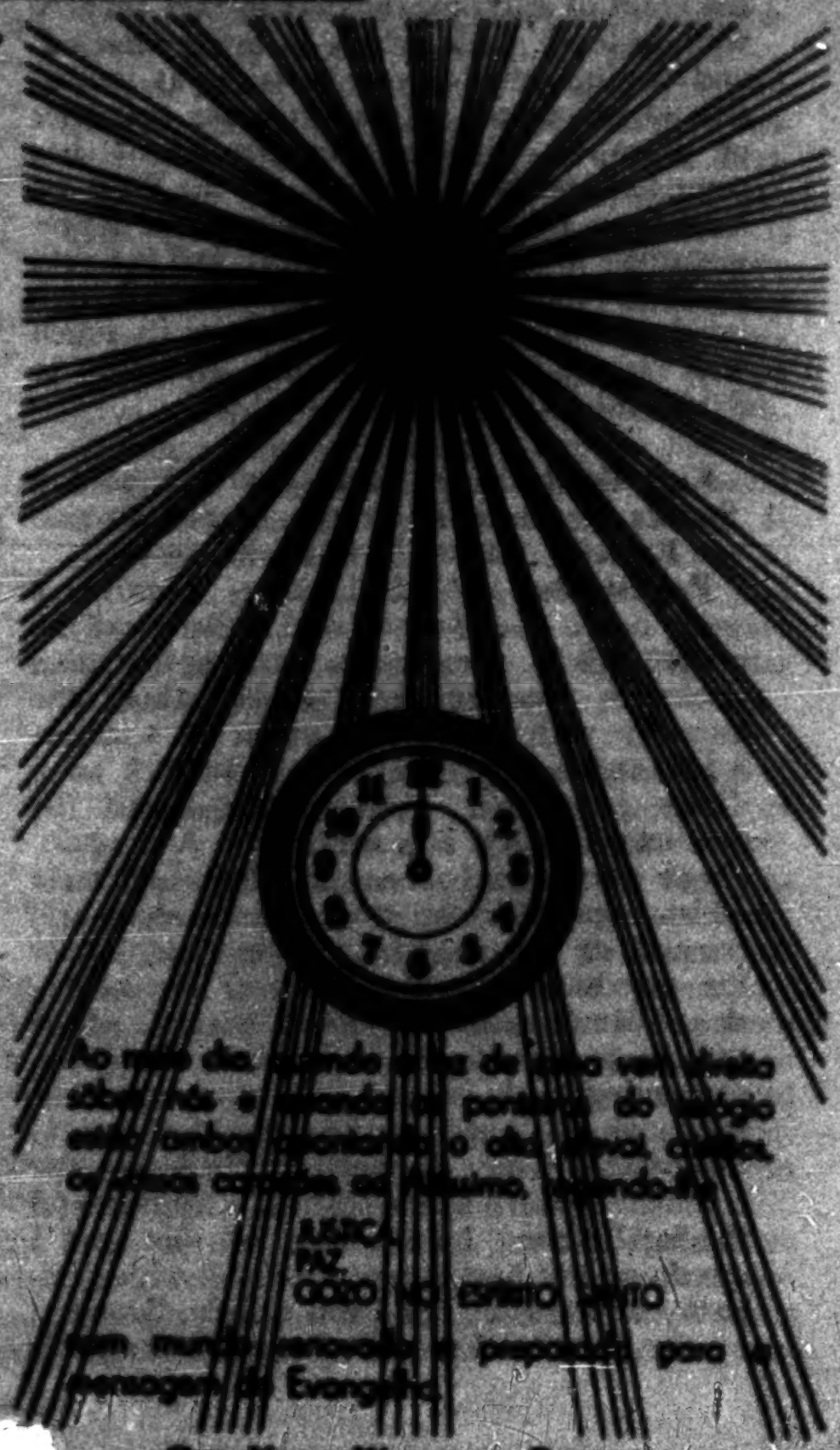
THE NOON WATCH

Shortly after the outbreak of war in August, 1914, the Chaplain-General to the Forces asked that each day AT NOON, when both hands of the clock are lifted together towards heaven, we should all lift up our hearts and prayers to God for a few moments on behalf of our brave Sailors, Soldiers, and Airmen, wherever they may be throughout the world.



The following prayer is suggested:—

"Our Father, we commend to Thy loving care, our brave Sailors, Soldiers, and Airmen now serving their King and Country, surrounded by perils and dangers, and often in weariness and discomfort. Thou knowest the places where they are; be Thou to each one a shield and defence, and grant unto them the sense and comfort of Thy presence; through Jesus Christ our Lord. *Amen.*"



THE NOON WATCH IN PORTUGAL

Continental Evangelical Life and Work

Evangelism in Europe

We commence these notes with a strong affirmative to the question whether the World's Evangelical Alliance can continue its work in countries of Europe amidst the warring nations. In devious ways the Alliance continues in touch with agents and representatives, and we can assure our readers that not only is witness to the Gospel of Christ maintained, but effective help is being given to those who cannot help themselves. It is undesirable in any report to specify the application of such help, but the recent receipt, by courtesy of the Foreign Office, of a letter from the Presiding Bishop of the Reformed Church in Hungary acknowledging the grant of £100 for refugees in that country will evidence work which is being effected, and this information can be taken as indicative of relief and witness in other countries of Europe. Similar acknowledgment has come to hand from Finland. In the West we have been able to transmit help to our representatives in Spain and Portugal, and in South East Europe, where the situation, though involved, is not hopeless, we are in touch with Greece, and have recently sent help to Syria and Turkey.

Karl Barth Speaks to the French Protestants

Karl Barth has addressed a letter to the French Protestants in which he says:—

"If I have been well informed and understand the matter rightly, there is much talk in Christian circles in the France of to-day about the humility with which one ought to acknowledge and accept the 'total defeat' as a divine judgment. And further, about the penitence which is now necessary. And again, about a sorrowful silence in which one must address oneself to the modest tasks which still remain, or are beginning to emerge, under the provisional arrangements of the armistice. Much talk also about prayer, about preaching Christ crucified, about creating, preserving and encouraging a new public spirit, as the only possible way for you to co-operate to-day in matters which are the common concern of the Christian Church and the legal State. I understand all this, and I am doing my best to understand it with sympathy and trust. For I am a little disturbed by the fact that I seem to have heard all this before: that is to say, in Germany after 1933, when she was over-run by National Socialism. At that time and in Germany it implied a retreat of Christianity from responsibility in ecclesiastical and political spheres to the inner spheres of a religious attitude which, in order to maintain itself, no longer concerned itself with, or at least was not willing to fight and suffer for, the right form of the Church, let alone that of the State.

"It follows that *prayer* will not lead us away from political thought and action of a modest but definite kind, but will rather lead us directly into purposeful conflict.

"It follows that the new *public spirit* will be not only a goal, not only the subject of all kinds of teaching, pastoral work and discussion, but, above all and at once, a beginning—the spirit of a Christian repudiation of defeat, the spirit of a Christian approach to a new and better resistance, the spirit of the Christian hope which is not disposed to leave the field to the demons. How in the world can this spirit be created, maintained and encouraged except by practising it?

"If I could understand these in this way, and could correct them a little, I would agree with these emphases. They would *not* mean that the *Church* of France has concluded an armistice. It is just this that the Church cannot and must not do, neither in the terms we have been considering nor in any others. In the Church in France the spiritual war must still go on. She cannot on any terms conclude a peace, or even an armistice, with Hitler. And in the Church in France, it must be, and remain, perfectly clear, that even the military armistice which the Vichy Government made with Hitler can have only a provisional character."

Items of News from Occupied France

The French Evangelical Church is now organised round the two centres of Paris and Nimes. The President of the Federation—Pastor Marc Boegner, has set up a temporary office at Nimes. The Churches in the non-occupied zone are suffering greatly. Many refugee families have to be cared for. The Theological Faculty of Montpelier has forty students (that at Paris has thirty). A reception service has been organised at Lyon for the destitute families expelled from Alsace Lorraine. Youth

organisations have been reorganised here also. The Churches are full every Sunday, and the Protestants are seizing the opportunity in faith and quickened purpose.

The Geneva Bible School workers remained on in Paris. Their work has gone on from their Bible House, and during the last four months 8,434 copies of the Word have been sold: 300 were sold on the boulevards. The work has increased in Marseilles, is progressing in Bordeaux, and elsewhere. Christians in East France are meeting for praise and prayer in kitchens and rooms wherever they can.

We learn that there is scarcely a village in which some Jews have not been put to death. Sometimes it is individual and sometimes wholesale slaughter. The brutality with which these executions are accompanied is unexampled in atrocity. In some cities the toll of the dead reaches thousands, and in others almost all the Jewish male population was shot. Expulsion in the height of winter and dumping in remote spots are some of the methods. Little children are frozen to death. The whole story makes one of the most tragic chapters in human history.

A camp has been started near Pau, where already 19,000 Jews from Germany and elsewhere are interned under shocking conditions. Poorly clad, and without proper food, epidemics have broken out among them.

There is a shortage of food in unoccupied France. A vine-growing country cannot support itself. It hitherto depended on North France and on imports for its main supplies. These are cut off, and most essential foods are entirely lacking. Some food can still be bought in Marseilles. It comes from Greece and other Mediterranean ports, and is precarious. The normal population is increased by 50 per cent., owing to from five to eight million refugees, who have no means of earning their livelihood. There is already acute suffering.

Refugees from Germany and Austria living in France number 30,000, of whom 4,000 are Christians. There are many Czechs, Poles, Russians and others whose situation is desperate. New waves of refugees are continually streaming in. The French Protestant Church is doing its best to help them.

Pastor Roland de Pury recognises a weakness in the life of the French Church when he says in *Semeur Vaudois* (November, 1940): "We see Christians working and fighting at their separate posts, but we do not see the congregation working, and struggling as a congregation, as a member of the body of Christ. We do not yet *even see* how it could be done. This is a very grave question."

Federal Union in Europe The Press discusses aspects of post-war Europe as a new society of nations. We suggest the makings of such a society as now exists in London, where the Free Governments of a larger part of Europe function. If there is a real purpose of diminishing national rights in order to make possible a "new order," then now is the time to create it by mutual agreement among the representatives of these Governments now in London. In all such approaches we hope to see the interests of religious freedom prominent. This is not apparent at present.

Such a new order can be created now and announced to the world. The initiative lies with the British Government. Others have expressed their readiness to co-operate, but that is not enough. Immediate action is called for, otherwise there will be no new order in Europe when the present emergency is past. A question which arises is, Are we all prepared to abolish nationalism as we have known it as the most devastatingly anti-Christian force in Europe? Human brotherhood can be no longer preached to the world if Europe does not itself put it in practice. It must be declared that the nation exists to serve the interests of world brotherhood, and that it will tolerate no action which cripples or offends any other group seeking to enter a true Christian world order.

Poland in Extremis In a letter from the women of Poland to the women of America these words occur: "There is no chord in our souls that has not been torn, no thought which is not heart-rending grief. Husbands, fathers and brothers, wiped out by tens of thousands, dying slowly in dungeons or perishing from starvation and cold in prison camps. Sons taken away to slave labour in Germany, and daughters abducted and violated at night. Churches burned, shrines overthrown, schools closed and homes stripped empty."

A quarter of a million Jews in Lods have been reduced to 80,000, and these are confined in a ghetto, cut off from the outside world. This means starvation and death.

Similarly in Warsaw 300 streets have been walled in by concrete with eighteen gates. Only with special permission can anything be brought in from outside. No pen can describe the inhumanity of this or the disastrous results that will follow.

Poland is now divided into three parts, one the Russian occupied zone, one the German occupied, and the zone which has been incorporated in Germany proper.

1,500,000 Poles have been deported to the north and 600,000 Germans have been settled here and the rest of the country left empty for future settlement. 90,000 Germans have been brought from Bessarabia. The 2,000,000 have been increased to 6,000,000, plus large numbers of Jews in Central Poland. These were largely sent there in goods wagons in which they were left without food or water for days, half of them dying under the ordeal.

A Ghastly Ghetto Out of Warsaw's present population of 1,800,000, over 1,000,000 are destitute. Thus a population forty per cent. greater than before the war, and forty per cent. of inhabitable houses have been destroyed. In addition, the Jews have been relegated to a ghetto, and the Poles confined to one zone, in both of which most of the damage has been done, while all the rest of the city is reserved for German residents.

There are 300,000 Jews crowded into a walled ghetto, all poverty stricken. There are 800,000 Poles in a special area. In moving into these zones they are allowed to take none of their possessions. The good south-eastern residential area is occupied by 50,000 Germans, 20,000 of whom are soldiers. It will be surprising if some serious epidemic does not devastate Poland before long. In Lublin the reservation for Jews can take no more. Ghettos are being formed in all the towns. Jews wear a special badge. It is a strange fact that Poles being deported for forced labour often wear these Jewish badges to hide their identity.

More News from Poland News also comes from Poland that the Orthodox Church has been declared abolished by the Nazi Government. Its clergy and laity in the parts of Poland which Germany has seized are ordered to accept as their chief bishop a German named Lade, who having been Lutheran has become Orthodox and has taken the name of Seraphim. This man has been twice married, and therefore disqualified for the episcopate—according to Orthodox Church law—is to rule, not only over the Orthodox of Germany, but of Poland and of Czechoslovakia. Those who refuse to accept his authority are threatened with wholesale deportation into that part of Poland occupied by Red Russia. One Polish bishop who made his escape into Lithuania protests that the appointment of Lade is an outrageous treachery against not only the Orthodox Church of Poland, but against the whole Orthodox Church.

Germany is once again staging patronage to the Orthodox Church in the Ukrainian area by reinstating the Metropolitan Dionysius in Warsaw over three dioceses of that Church. Ostensibly this is a gesture to the Ukrainian members of the Orthodox Church to curry favour in that section, with a view, no doubt, to ultimate designs on Ukrainia, which Germany has not given up. He was inducted in Warsaw by Archbishop Seraphim of Berlin, the new Archbishop of the Orthodox Church in German territory. There is little doubt of what the ultimate end of these proceedings will be.

It is impossible to present all these ghastly facts without adding to them an assurance of Christian prayers and sympathy with the suffering Polish nation on the part of Christians in Great Britain. Something can be done to help them now, and we remind readers of the Polish Protestant Relief Fund. Later, the help can be more generous, and we bespeak such help for those who cannot help themselves.

The Confessional Church in Germany There is news about the Confessional Church that comes, in a very roundabout way, from a Russian visitor to Germany. He says that the Confessional Church is carrying on its work, though it has been robbed of almost all its leaders, that the State control of the official Church is stricter than ever, that there is no hope of Dr. Niemöller's release from concentration camp, and that nothing can stop the *Lippenpropaganda* of the faithful Christians. *Lippenpropaganda* is, in Biblical English, "the fruit of lips giving thanks to His Name." A direct or semi-direct message from the Confessional Church may be culled from the Canadian *United Church Observer*. Dr. Adolf Keller reports that the members of the Con-

Confessional Church in Germany sent word to the Church in America that they were maintaining the faith, and that there were seven thousand who had not bowed the knee to Baal.

Two things, then, we think, are sure and well attested. First, that the standards of Christ—*sancta regis*—are still upheld by our faithful brethren under conditions of the greatest difficulty and danger; second, that the Nazis are practising "medical slaughter" on an enormous scale upon the aged and upon crippled children. Are they trying out their poison gases?

In response to inquiries, we express the view that little credence can be given to the report that Pastor Niemöller has joined the Roman Catholic Church. In such circumstances as Pastor Niemöller is placed it does not seem to us to matter, except as regards Pastor Niemöller himself. His denominationalism descended to such depths as to make any kind of controversy over the attachments of one so tormented and tortured by Gestapo cruelties?

Is it Euthanasia or Murder?

We recall a happy visit to Dr. von Bodelschwingh, the great Christian pastor and overseer of the epileptic and mental home at Bethel Richfield, in Germany. No war can cloud the Christian fellowship enjoyed or the impressions gained of Christlike compassion towards the helpless and weak. Now, and it seems almost impossible the information can be reliable, we learn from the *British Weekly*, and through its well-informed correspondent "Ilico," that the Nazis are killing off the aged and infirm as a burden to the State. "Ilico" states: "I knew enough of the Nazi mentality and philosophy to realise that this might be true, but I am always sceptical of atrocity stories in war time. Upon this matter, however, there now seems corroborative and reliable evidence from more than one source.

"In the first place, there are reports coming through the American Catholic Press from Geneva: 'Most recently the pagan teachings of the Nazi leaders have brought about one of the most ghastly consequences of their rule, when aged and insane or incurable, crippled or mentally defective children were systematically "eliminated" from the institutions where they had found a home and loving care. It is a proven fact that almost 100,000 people have actually "disappeared" in that way.' I gather from the same ultimate source that the first experiments with victims were made in sheds specially built for the purpose at Grafeneck, Wurtemberg. The patients were brought from institutions in buses, the windows of which were painted black. They were locked up in the sheds and then exposed to poison gases. Several places of this kind now exist in various parts of Germany.' From a most reliable Protestant source in Switzerland I learn that some at least of the victims have been taken from Bethel, the famous religious and charitable centre, at the head of which stands Dr. von Bodelschwingh. The patients in this case may well have been the epileptics who had been tended there. From a letter from a well-known person (who had better be nameless) I learn that our brethren of the Confessional Church are deeply exercised about this so-called *medizinische Tötung* (medical slaughter), that the police allow no criticism, and that the Protestants talk of 80,000 victims."

German Christian Churches and Nazism

Inquiries are being frequently made as to what is the present situation in Germany as regards the attitude of the Christian Churches to Nazism, and *vice versa*. German propaganda does not overlook this inquiry.

One plank in the German propaganda platform, especially when an American audience is being addressed, is the attempt to prove that Germany is enthusiastically Christian and that the Nazi régime is friendly to the churches. Further evidence of this attempt appears in a magazine *Facts in Review*, issued by the German Library of Information. It includes an article entitled "Germany's Attitude towards the Churches." This article refers to the charges against the Nazis in connection with religion, and says that "there has been no apparent interference by the German Government with the ritual or devotional exercises of either (Jewish or Christian) denominations." They say that "many responsible persons came to the conclusion, too quickly and without serious thought of investigation, that a régime hostile to the Church held the reins of power in Germany." The article says, "after a study of the situation, one is convinced that the present régime is not far wrong in claiming that never before has a Government in Germany better served

the true interests of the Church than the present." Then follow the usual arguments. The State, it is said, supports and supervises the work of the Church, giving it generous treatment so long as the clergyman devotes his entire time to preaching the Gospel, and does not interfere in politics. The unity of the nation necessitated the abolition of private schools, which would lead to religious intolerance and internal unrest. Religious teaching is to be given in the State schools, but confessional schools are being abolished. The long lists of services announced in the newspapers are quoted as evidence of religious activity.

Certain facts need to be borne in mind in the face of such claims, e.g.:—

1. The Pope, speaking to the College of Cardinals on Christmas Eve, 1937, said: "We must call things by their right names. In Germany there is, in fact, a religious persecution. But for long they tried to make us believe there was no persecution. We know, however, that there is a grievous persecution and more even, that there has rarely been a persecution so serious, so painful, and so disastrous in its widespread effects."

2. In spite of all statements to the contrary, anti-Christian propaganda is given a prominent place in official statements of Nazi policy, e.g., Goebbels, speaking at Berlin, March 29th, 1936, said: "Our leader becomes the intermediary between his people and the throne of God. . . . Everything which our leader utters is religion in the highest sense in its deepest and most hidden meaning." Herr Kerrl, Minister for Church Affairs, said on February 13th, 1937: "The primacy of the State over the Church must be recognised. . . . The National Socialist Party represents a positive Christianity. The question of the Divinity of Christ is ridiculous and unessential. A new authority, Adolf Hitler, has arisen as to what Christ and Christianity really are."

No responsible person denies that Christian worship continues in the churches of Germany. What is quite certain, however, is that these churches are being restricted and hampered in their work so that there is less and less chance of them becoming focus points of opposition to the Nazi philosophy and scale of values.

Reventlow Records

The Times published on February 21st an important item of news from its special correspondent at the German frontier, as follows:

"An indication of the strong under-currents of reaction in Germany against the Nazi persecution of religion is furnished by the news that Count Ernst Reventlow—who for many years after the last war was a fanatical antagonist of Christianity, which he urged the German people to abandon, and who demanded the abolition of the Christian Church itself—has now announced a complete change in his convictions.

"Reventlow, well known before the last war as a writer on military and political themes, became even more prominent in 1928 through the publication of his book *Für Christ, Nichtchrist, Antichrist?* which gave great impetus to the anti-Christian crusade maintained by Reventlow's weekly periodical, the *Deutscher Reichswart*. The movement reached its zenith in 1934 with the appearance of his book *Wo Ist Gott?* which denies the existence of a Personal Deity, a work which under the young Nazi régime had immense vogue.

"Reventlow, who is now seventy-one years of age, recently wrote to the Protestant periodical, *Positives Christentum*, that "the disappearance of Christianity or even its decline to a status of minor influence would be a misfortune for the German people as long as Christianity continued to embody strong religious values as expressed in the person of Jesus. . . . No substitute for these purely religious values exists, hence the disappearance of Christianity must result in irremediable harm."

Anglo-Dutch Christian Fellowship

A meeting took place in London recently organised by the Commission of the Churches for International Friendship and Social Responsibility, when the speakers were H.E. Dr. P. S. Gerbrandy (Prime Minister of the Netherlands), the Archbishop of York and others.

The Prime Minister of the Netherlands, speaking as a Calvinist, in an impassioned address, asked the question, What had the Church of Christ to do with the present war? Everything, he said, answering his own question, because the Church brought to men a message for their lives; and how could its message win through if the Church passed over all that which was to-day filling the hearts and minds of men? They must keep up their spiritual resistance, he declared. He

believed that there would yet be a great rising up, as of a flood, against the Nazi oppression, a rising which would be enriched by British arms, and strengthened by the Christian tradition of centuries, and which would storm the handiwork of the aggressors, whose house would surely fall.

The Archbishop of York, so well able to speak for the varied Christian traditions which are to be found amongst the Churches, said that there had always been in this country a profound interest shown in that great upheaval which established the present kingdom of Holland. There had ever existed a great sympathy between their two nations. As far as their own country was concerned, continued His Grace, liberty had come to them largely as a result of a religious struggle. In the first instance they owed it more to those who were now the Free Churches than to the Established Church. "I do not know that it could be claimed that the Church of England in its earlier phases was in any conspicuous degree a champion of liberty." Their people had come to learn that true religious life must be free, and that in that freedom was to be found the source of all other freedom. The great tradition of liberty in this country was of Christian origin. Those familiar words, "Whose service is perfect freedom," were all the while in the background as a check upon any temptation to let liberty degenerate into licence. In recent times, continued the Archbishop, the Churches in this country had been seeking to join hands with one another in a common witness to fundamental Christian truth, and the maintenance of a Christian scale of values in human life, and to join hands also in that united way with their fellow Christians across the seas in witness to those same great principles. For they in this country were conscious of their need of the gifts of their fellow Christians, and of the importance of their standing together for the whole cause of Christianity. It was in the sense of fellowship in a world task that they found their special bond of union with their Dutch fellow Christians. They were engaged in this war for the sake of a great cause; that cause would not be established without victory, neither would it be established only by victory. They must ever keep their spirits true to the call of God, so that when the time came justice and freedom and truth might be established in the earth. There was a great positive work to be done.

News from Portugal The choir of the Y.M.C.A. and Y.W.C.A. of Oporto, having had records made of two hymns sung by them, one of them a prayer for Portugal, Sr. Moreira, President of the Portuguese Evangelical Alliance, was requested to present specimens of the records to H.E. President Carmona and to the Premier, Dr. Salazar, while it was arranged that the records should be broadcast on the evening of the day when the presentation was made to General Carmona. As usual, the General received Sr. Moreira very cordially, and he expressed his appreciation of the records and of the patriotism which had inspired the gift.

Sr. Vieira has returned from Pombal, where he found the recent gales and floods had so damaged the barn he had fixed on for his dispensary that he was obliged to look around for other premises. No other suitable building being available, he had to revert to his original plan. He purchased a well-situated plot of ground, and building is to be commenced forthwith, the builder declaring he can run up what is required well within two months! Funds in hand will just pay for the ground and the building, while all the necessary furniture and equipment is ready and waiting, the whole having been supplied through the generosity of Portuguese sympathisers with the work. There will be little or nothing left for running costs, let alone for the Vieiras' support; but the American Mission to Lepers has promised a grant towards the upkeep of the dispensary. Officially, the premises will be owned by the Portuguese Evangelical Alliance.

Although he owns he was bitterly disappointed and perturbed when he found the barn in ruins, Sr. Vieira is now very hopeful and confident. He is assured of the goodwill of three local doctors, though there is another who is declaredly opposed on religious grounds, being a fanatical R.C.

Sr. Freire had an invitation lately from an ex-convict to visit him in the out-of-the-way spot where he is now located. The man, who served a long sentence for having killed another man in a brawl, was converted in jail, and has been seeking to make known the Gospel to others since his release. He is a bailiff on a large farm, and the farmer offered hospitality to Sr. Freire and the use of his house for meetings. It is wild, hilly country, in the most sparsely popalated part of Portugal, but not a few people gathered

to hear the Message when Sr. Freire spent several days there lately, and this in spite of very bad weather. The farmer was unwell, and he was spending his days by the great open hearth in the farm kitchen, so Sr. Freire kept him company for the most part and found him eager to have the Word of God expounded to him.

Alves Reis, still imprisoned, maintains his confidence in God, though, up to the present, he seems no nearer a reprieve. His wife's health continues to be precarious, and their sons suffer disappointment after disappointment in their unceasing efforts to find means to earn their livelihood and provide for their mother.

The sales of the B. and F. Bible Society in 1940 exceeded those for 1939 by about 9,000 volumes, with a total of 143,182 between Bibles, New Testaments and Scripture portions. Of this total 116,043 books were sold by the Society's five colporteurs, one of whom works in Madeira. It is the best sales total in the last twenty years, thank God, and Monsieur Vallon, the Lisbon agent, requests prayer that the books sold may bear much fruit. In addition, over 5,000 books were sold in the African colonies, Angola and Mozambique, the most successful salesman having been Sr. Nascimento Freire, of Lourenço Marques, Sr. José Freire's brother.

There are rumours that shortly no more foreign missionaries, no matter of what religion, will be permitted to enter the Portuguese colonies, presumably for fear of "fifth columnists" in disguise.

Religious Freedom in Spain

We have discouraging news from Spain, and, through official sources at home concerning religious freedom in Spain. We must quietly wait the clearing of the political horizon, but the whole matter is occupying the attention of the Council of the World's Evangelical Alliance and others associated with it. Here, first, we give a recent notice received by representatives of the Protestant Churches in Madrid from the Commissioner General of Public Order:—

"This General Board has taken notice of the fact that in the streets of Beneficencia and Trafalgar and in another street in this capital there exists chapels where rites and ceremonies of certain churches not conforming to the Catholic Church hold services. While the Catholic Church maintains a generous tolerance towards the religious opinions of foreigners who reside in our country as far as they are not opposed to Christian morals nor infringe the regulations of the police and medical authorities, it is compelled to forbid that on their exterior walls, porches and doors they should show no lettering, announcements or posters, or any other sign or emblem which states that in this place the liturgy of the said sect is practised, since this constitutes a menace to the public life and offends the well-ordered feelings of almost the whole of the nation, and it is explicitly proclaimed by the New State, which confesses and takes as its own the Catholic Apostolic Roman religion.

"Likewise it is known that the principal façade of the chapel in the Calle de Beneficencia does not conform to the standard which it ought to have and it must be altered in its architectural and ornamental characters lest it should induce to error the faithful that are found within the bosom of our Catholic Church and in order to avoid any possible confusion in matters of religion which affect the most intimate things of the conscience. Consequently you are ordered to inform those who are legally owners of the building by whatever title to have the building altered in order to accommodate these exterior walls to the requirements which we have indicated."

How Reason Catholic Tolerance in Spain Operates

The foregoing Order carries an unfortunate sequel, for since we received the communication printed we have received a report from a correspondent in Spain as follows:—

On January 28th there came to the house three gentlemen asking for Senor ——, and when I told them that he was absent they declared that they were agents from the authorities and carried orders that they should be shown the church. I accompanied them to it, and they examined it minutely to see if the Communion table, the reading desk, the pulpit and the pews were dusty. It was quite apparent that they had not been used for months. They asked if we held services and where, to which I answered that since the church had been closed we had not had any services. They asked if we had outdoor festivals, etc. and I told them we did not. They then wanted to know whether we had any kind of activities or fellowship with one another. I told him that the only activities were family worship, which the

families themselves held, and the spiritual help of Holy Communion in the house; to which they replied that they could not forbid private worship, but that we must cease to take Holy Communion to the houses because that was one of the distinguishing activities of the Church. I replied that we did not do it in the church, and that I particularly took it to houses in order to satisfy the spiritual need of the believers, and that I considered they had no right to forbid me since we had the services without any gathering of people, and that it was a particular act of one person when he went to visit the family. He was there for a brief period with the family and then left. It was an exact parallel with what the Roman Catholic priests did during the period called "red." They answered that they would not make a note of this particular activity, nor would they communicate it to their superiors. They liked then if the Church depended upon England. I said it did not. "To whom then does it belong?" they asked, and I told them the Synod of the Spanish Reformed Church, and I had to explain what the Synod was. They asked then if it had any relationship with England, and I said "Yes," the relationship of fellowship and assistance. They asked me what I meant, and I told them by material and spiritual help, and they wanted to know exactly what that meant. I said first of all in ordaining ministers as long as we have not a Bishop, and, secondly, in accepting gifts that friends in England collected. They then wanted to know who made these gifts. I told them it was a society of help to the Reformed Churches in Spain and Portugal. They then wanted to know through whom the gifts were paid, and I told them that it was through the President of the Synod of the Spanish Reformed Church. They then asked where the President lived, and I told them. "Where is his home?" I gave it to them, and they made a note of it on their report that they entered with the rest. "Have you any connection with masonry?" they asked, and I said "No." They then wanted to know what other churches there were in ——. I said I only knew one other, and then they said "Good." They then said they had come on the order of the Civil Governor, because he had received information that we were holding services. I told them that this information was false, because since the authorities closed the church nobody had entered it except themselves and myself. Then they said we have been told that services are held in private houses. I said that it was not true. They then asked if I knew of any others holding services. They then said, "We have orders to take the keys of the church, but we are not taking the keys of this church because it appears to us that you have answered truly and that you did not disobey the orders given." Then they asked me my name, age, profession, etc., and said they had express orders to accompany to the frontier foreign pastors and to warn Spanish pastors that if they held services they would be deported to a concentration camp.

[Since this report was received the writer has been ordered to leave his house and to keep within 100 kilometres of his residence. —ED.]

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

O LORD GOD, our heavenly father, without whose providence nothing proceedeth, and without whose mercy nothing is saved: We render Thee humble thanks for Thy goodness towards us in the grave hours of danger, and for the successes lately granted to our arms. We praise Thee for the skill of our captains, and the bravery of them that fought; and we beseech Thee, O Lord, to lead us forward to such notable victory as shall bless all peoples with a perfect peace and security, wherein they may joyfully magnify Thy glorious Name; who with our Saviour Jesus Christ and the Holy Ghost art our only, eternal, almighty, and most merciful God, world without end. *Amen.*

LET US PRAY—

O LORD GOD, when Thou givest to Thy servants to endeavour any great matter, grant us also to know that it is not the beginning, but the continuing of the same, until it be thoroughly finished, which yieldeth the true glory; through Him that for the finishing of Thy work laid down His life, our Redeemer, Jesus Christ. *Amen.*

(Sir Francis Drake, at the time of the Spanish Armada, on the day he sailed into Cadiz, 1587.)

World Mission Notes

The Forthcoming Missionary Anniversaries

When the declaration of war was made many whose hearts were in the work of Foreign Missions greatly feared for their maintenance. The financial strain thrown upon the belligerent nations, the absorption of the young and vigorous in the duties imposed by modern armed conflict, and the fact that the warring peoples were prominent in the obedience to our Lord's command to make disciples of all nations, naturally caused apprehension. It would be folly to close our eyes to the fact that mission fields have been injured by the War, but the injury done has been much less than was anticipated. The Missionary Societies in Great Britain have been blessed and helped beyond their hopes. In Africa the outlook arising from the defeat of Italy in Abyssinia and East Africa is hopeful. God has enabled them to "carry on," and we look forward to the forthcoming "May" meetings with expectation and hope. Anglican and Free Church Missions find common ground for thankfulness to God, Who is supplying their needs, and in this we see the Divine approval of their work. Never at any time was there more reason for Foreign Missions and their missionaries to thank God and take courage.

The War and the Missionary Outlook

We are so intent on home affairs that many may be blind to the effects of the war in the Far East. China and Japan have obtained a new importance through the part they take in the world struggle. Their isolation has come to a complete end, and they now are linked with European and American States as they never have been. A religious foundation is being sought for national and international life, and this can only be obtained in Christianity. The old order changes rapidly, men's minds are more plastic—more capable of receiving new impressions than they ever have been, and the impressions received at such a time are calculated to become permanent in their influence on life and character. Statesmen have recognized the beneficial effect of Foreign missions in making the relations between East and West more intelligible, and the pity of it is that now, when opportunity is at our doors, the way is blocked by conditions over which the Church has no control. It will not be always so. For the moment the duty is to maintain as efficiently as we can all the ground God has given us, to prepare to send out fit men and women immediately conditions permit, and to make plans that will combine consecrated devotion with statesmanlike organisation.

The Situation in the Far East

The Home Director of the C.I.M., Rev. W. H. Aldis, contributes the following comments on the situation in the Far East:—

"We cannot but view with increasing concern the deepening gravity of the situation. The threat of war hangs like a cloud over that

YOUNG AFRICA—On a Belgian Congo Mission Station these babies are clasping and cuddling attractive dolls just received from friends at Bakwanga, Bournemouth

part of the world, and our hearts must cry out, 'Give peace in our time, O Lord.'

"Our primary concern is as to how such a catastrophe would affect the work of the Gospel, and it can at once be seen that it would be a disaster of the first magnitude.

"Already a number of American women missionaries, on the urgent advice of their authorities, have left China for the U.S.A., and the attitude of the British Authorities is somewhat similar. Many missionaries are moving from 'occupied' China to 'free' China, and the Government of China is not only welcoming them but is prepared to provide transport for them.

"What is more serious is the pressure which is being brought to bear upon the Christian Church in Japan, Korea and in parts of 'occupied' China. The objective seems to be to exclude all foreign missionaries, all foreign financial assistance, and to create a purely national Church. The danger is that this Church will be cut off from all vital connection with the Churches in other lands. Moreover the Church will henceforth have to support the Government's policy both internal and external; but as this policy involves the deification of the State, compliance with such a demand must seriously affect the spiritual life of the Christian community, and this is bound to have repercussions in 'occupied' China.

"All this and much more that is happening is a loud call to sympathy and prayer for our fellow-Christians who are being so severely tested. We must pray that many may have the courage to say, in the words of the Apostle, 'We ought to obey God rather than man'."

Moravian Missions Very few recognize the great work that is being done by the Moravian Brethren throughout the world. They labour in Labrador and Nicaragua, Alaska and the West Indies. They have Leper Homes in Palestine and Hospitals in the West Himalayas—not to mention their work in Australia and other lands. Everywhere their zeal is marked by simplicity of faith and consecration to unostentatious service of the Master. They have suffered much from the influence of the War. To many of us one of the saddest experiences of the last two years has been the alienation of men who worked for the propagation of our Faith owing to their countries being at War. We long for the day when the Spirit of Christ will so fill the hearts of all His servants that they will be strong enough to make war to cease among Christian Nations, and to impress the ethics of the Gospel upon the rulers of the States of the World. Until War ceases the work of Christ is but imperfectly performed in the world redeemed by the blood of His Son.

Missions in India The war is deeply affecting India. Christian witness has been weakened and the forces of paganism strengthened. The universality of Christian brotherhood is threatened. The missionary spirit, the validity of evangelism, and the *raison d'être* of the Kingdom of God are being undermined. Certain groups of missionaries are *aliens*; other groups are crippled. The National Christian Council by its help has somewhat redeemed the situation. Also the stress of the British societies on "extended evangelism" and help to other societies, is an act of Christian fellowship. The process of devolution will be hastened, administration must pass to Indian hands and property will have to be placed in the hands of Trusts in India. This is the day of opportunity for the Indian Church. Secularism is on the increase in India. Mahatma Gandhi said: "Man in these days seems to have dethroned God." A student, typical of his class, writes: "There is no room for God in my scheme of things." Pandit Jahawar Lall Nehru says: "The spectacle *of* what is called religion, or at any rate, *organized religion* in India and elsewhere has filled me with horror, and I have frequently condemned it and wished to make a clean sweep of it." Both intellectual Hinduism and popular Hinduism have revived. Hinduism is best for India is the slogan. "*Proselytism*" is being more and more violently opposed. Islam is on the move, Sikhism is undergoing a revival, and Buddhism in Burma and Ceylon is awake and missionary-minded. None are prepared to retire readily in favour of Christianity." What do we say about all this at home, and what are we going to do?

Notes on Missions in Palestine While it is true that the past has bequeathed many separate societies to the work in Palestine, a new spirit of co-operation between them is springing up. A correspondent writes: "Amongst the missions of the Jewish people there is a

warm spirit of co-operation." The Hebrew Christian conference was a strong proof of this new spirit.

The old idea of co-operation, as defining spheres of work, may have had reason in the initial stages, but now co-operation means getting together and planning a united programme. This spirit, now seen among workers among Jews, is also to be found among rural workers in Palestine, whether among Jews or Arabs. What is needed now, says one worker, is strong leadership. Might we suggest the leadership of the Holy Spirit? With the exception of the German missions, work has gone on unhampered in Palestine. People are more ready to listen. The bitter strife between Arab and Jew has died down, and this is an hour of opportunity for the witness of the Gospel.

The work of the Church Missionary Society schools goes on as usual, and the Salt Hospital is as busy as ever. The mission has not hesitated to embark on a new venture, namely, a camp for the workers who go out to the vineyards. Here a holiday Bible-school was established, which began with five pupils under a fig tree and ended with fifty boys and girls in a goat-hair tent hired from some neighbouring Moslems.

The first year of war saw the entry of 16,000 Jewish immigrants into Palestine with public protests. Jewish vernacular papers frequently attack the Hebrew Christians, although their English daily speaks more favourably. How can the Jews expect toleration from others if, the moment they feel they have the power, they become persecutors themselves?

Since the Nazi and Italian trouble-makers have been locked up in Palestine, Jews and Arabs have been successfully co-operating. They are recognizing that their interests are identical and eagerly discuss together trade prospects and the war. In 1939, citrus exports fell to half that of 1938, and the fall will be still greater in 1940. In the last twenty-two years, Jews have invested over one hundred million pounds in Palestine. Their enterprise has benefited the Arabs almost as much as the Jews themselves, and they are beginning to recognize their solidarity of interests.

Moslems of the Near East There is growing agreement that the Moslems of the Near East are becoming more approachable by Christian missionaries. Many do not forget that *force* was once used by Christians (Crusaders and Knights of St. John) to convert them, and, above all, a divided Christianity has no appeal to them. There is a growing feeling that a *divided* Protestant approach, on the top of which is added Orthodox contacts and Latin contacts, is well-nigh useless. The tale is told of a man, observing the quarrels of the Orthodox and Latins in the Church of the Holy Sepulchre, in disgust became a Moslem.

A divided Christendom has no appeal to the Moslem (even although his own religion has its divisions), but how can schisms in Christian ranks be healed? The sin of the world cannot be overthrown so long as the sin of schism is so prominent in the Christian Church.

The Bible in Brazil Frederick G. Glass, of Brazil, points out how persistently the importance of the Bible and of its distribution is ignored by great Christian conferences. How little is the work, training and place of the colporteur considered. Yet the Bible is the greatest evangelising and church-creating agency in the history of Christianity. Mr. Glass's protest is well made, and the work of Bible distribution should be given a very prominent place in the councils of all live churches.

Missions on the March Reading the reports of missionary work from various fields, as far apart as South America and the Netherland Indies, one is struck with the fact that, where not interfered with by the actual operations of war, work is proceeding normally, and, in some places, there is evidence of new life. Nowhere are people arguing that, because Christianity has broken down in Europe, therefore they have no use for it.

The forces of evil are not less, however, and there is the same undercurrent of opposition breaking out strongly in certain places. The sound of battle is in these reports, and, with striking insistence, the quarter's reports from many fields speak of the increase of the drink evil, the increase in the use of drugs, especially opium, and the recrudescence of pagan practices among immature Christians. On the whole, however, there could be no more striking record of achievement in the world to-day than the story of the work of the army of 26,000 missionaries, and their much more numerous indigenous helpers, in every corner of the world.

Books Worth Reading

LOVEDALE, SOUTH AFRICA, 1841-1941. By Rodney W. H. Shepherd, M.A. (Lovedale Press. 10/6 net.)

Lovedale is a name which for all interested in Mission work must have an unfailing appeal, and so it was my privilege to stay there a few days during a recent visit to South Africa, to see this handsome volume is naturally of special interest. It was my further good fortune to be shown over the Mission and Fort Hare by Mr. Shepherd, and to prove equally delightful in the rôle of historian as that of showman.

Into this really great work he has put much painstaking research, and though specially dealing with the history of Lovedale during the past hundred years he does not omit still earlier happenings that led to the founding of the Mission. E.g., it tells of the inception of the London Missionary Society, of which the Rev. John Love, Presbyterian minister of Hoxton, was for many years secretary. After Love's removal to Scotland he became President of the newly-formed Glasgow Missionary Society, and his memory is perpetuated in the name of the world-famous institution which his labours in far-away Scotland did so much to initiate. Lovedale was founded in 1841 to be not only a centre of evangelism, though evangelism has ever been its first concern. "It was," as Mr. Holmeyer says in his excellent introduction, the "first step towards the provision of facilities for the advanced education of the Native peoples in South Africa. The date 1841 is therefore one of the significant dates in the history of the sub-continent. Anyone who masters this volume will have acquired a good deal of insight into the history of South Africa, and considerable understanding of the native question."

It is a fascinating story in which some arresting records are included: e.g., the story of that scholarly saint, Dr. Van der Kemp, a pioneer missionary whose passionate zeal for native rights led to quixotic excesses. "Stewart of Lovedale," whose lectures, "Dawn in the Dark Continent," is a classic of missionary literature, naturally figures largely in its pages. The joys and sorrows, failures and successes of missionary work are all illustrated here, and one is thankful for this story so strikingly evidencing the fact that the Gospel is indeed the power of God unto salvation to every one that believeth.

J. C. Lyon.

FAITH IN DARK AGES. By Canon F. R. Barry. (S.C.M. 2/6 net.)

It is with something of a shock that the reader of Canon Barry's fine book realises that the "Dark Ages" refer to our own time. One or two brief quotations may be helpful. "The truth is not that Democracy is a mistake and that we in our turn must go authoritarian. If we are to survive the present crisis. It is that Democracy has lacked . . . the secret strength of an ultimate conviction." "Faith in God is the true source of courage. Without that there is nothing to uphold us and we must choose between a blind and careless optimism such as has been our undoing in the past, or a desperate and ignoble self-pity." "The idea of the modern man that it is possible to believe like a Christian, without being converted is, of course utterly impossible." "If we forget the dimension of Eternity Christian faith in God does not work out. . . . The secret of courage and victory in this life is to know that our true home is in another where Christ is, in the communion of the saints." A book well worth reading.

THE DECLINE OF RELIGION. By Cecil F. Martin, M.B., M.A., D.Sc. (George Allen & Unwin. 10/6.)

This is a valuable book, not only because it is written in defence of the Christian Faith by a Professor of McGill University, Montreal, but because it is a personal narrative which grows as it proceeds into a splendid witness to the trustworthiness of the Bible and a strong appeal to men of science and all to return to the faith of Jesus Christ. Dr. Martin shows that science has not discovered any facts which nullify religious beliefs, nor does he think it is qualified to pronounce on religious matters. Subjects treated upon in this arresting volume include Ecclesiasticism, Infallibility, the Basis of Reasoning, and Pain and Evil.

NO MORE APOLOGIES. By "Ilico."

Most of us know "Ilico" as a writer in the *British Weekly*, and Messrs. Hodder & Stoughton, the publishers, have collated a series of "Ilico's" papers in an attractive volume (7/6 net.). The papers cover a wide range of thought, always clearly expressed, highly illuminating, and revealing Evangelical and Protestant sympathies which are more than helpful in these anxious times.

We can only briefly mention other volumes received, some of them calling for more extended notice: UNDER FIRE. By A. N. Cranbrook, Secretary of the L.M.S. (S.C.M. 5/- net.) WORSHIP. By J. G. Dobson. (S.C.M. 5/- net.) CONQUEST OF DEATH. By F. Townley Lord. (S.C.M. 6/- net.) THE PROBLEM OF SPIRITISM. By P. W. Thompson (Marshall Brothers. 3/6) MR. FINCHLEY TAKES THE ROAD. By Victor Canning (Hodder & Stoughton. 9/- net.) THE BETRAYAL OF CHRIST BY THE CHURCHES. By J. Middleton Murray (Dakers. 5/- net.) THE HOPE OF A NEW WORLD. By the Archbishop of York. (S.C.M. 3/6 net.) We have also the following from the S.C.M.: "IN HIS NAME," Guided Prayers for corporate or private use." (1/-.) PERSONAL RELIGION AND THE FUTURE OF EUROPE. By Douglas Steward. (2/6.) GOD AND THE NATIONS. By T. W. Manson. (1/-.) EVACUATION AND THE CHURCHES. (1/- net.)

The

World's Evangelical Alliance

(British Organisation)

Some Selected Publications

THE WORLD'S EVANGELICAL ALLIANCE—*Its Universal Appeal for Co-operation.* By Prebendary W. Wilson Carr, D.S.O., D.D. Free.

THE WORLD'S EVANGELICAL ALLIANCE—*Its Central Appeal and Challenge to all Evangelicals.* By Rev. C. M. Chavasse, M.C., M.A. Free.

THE WORLD'S EVANGELICAL ALLIANCE AND VITAL UNITY IN CHRISTENDOM. By Dr. Juan Ortz Gonzalez. 1d.

THE WORLD'S EVANGELICAL ALLIANCE—*The Importance of Membership.* By Rev. J. W. Ewing, M.A., D.D. Free.

SHALL REVIVAL COME AGAIN? By Rev. Lionel B. Fletcher. 1d.

THE UNIVERSAL WEEK OF PRAYER. By the Bishop of Central Tanganyika.

THE WORLD'S EVANGELICAL ALLIANCE AND MISSIONARY CO-OPERATION. By Bishop Alfred Smyth (Lagos). Free.

A CALL FOR A NEW CRUSADE. By Rev. Lionel B. Fletcher. Free.

ONE FLOCK: ONE SHEPHERD. By Henry Martyn Gooch. 2d.

THE PROTESTANT OUTLOOK IN SCOTLAND. By Rev. J. Hutchison Cockburn, D.D. 2d.

PROTESTANTISM AND THE EASTERN CHURCHES. By Rev. F. S. Chard, M.A. 2d.

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